

THE GIFT OF MIND
TO SPIRIT



JOHN KULAMER



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THE GIFT OF MIND TO SPIRIT

BY
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no. 1.

Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here, root and all in my hand,
Little flower — but if I could understand
What you are, root and all,
All in all, I should know
What God and Man is.

TENNYSON.

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"When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things."

I Corinthians 13:11.

This little volume contains my views upon the vital questions of life which, though I often tried, I could not down. They persisted in presenting themselves for solution. The small size of the book does not at all indicate the amount of reflection and thought spent on it. These extended over a period of about sixteen years, although they did not assume a definite shape until about a year and a half ago. The idea of publishing them did not occur to me until about six months ago. Till then, whenever I reached a certain conclusion I would make a note of it, more with the view of its serving as a guide-post to me than of its publication. Upon reviewing them I noticed how far I have traveled and, remembering the mental struggle through which I passed and how grateful I felt to the Rev. Charles E. Snyder, of Pittsburgh, Pennsylvania, for giving me a helping hand over the last obstruction in my path, I resolved upon publishing these memoranda in a book form, perhaps to perform a similar office for some one still

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in the shadow of doubt. In fact, I concluded that it was my duty to do so. This is my only excuse for obtruding myself upon the public.

I have traveled the whole way: from the most hide-bound orthodoxy to a reverential, rational religion. Personal experiences have a value to others only when they can be of help to them, to keep them company. And what a dreary experience it is to be obliged to do battle with doubt single handed! During such a struggle the placid security of unquestioning faith looks very attractive indeed, and the temptation of returning to it is very strong. The knowledge that others have passed through similar experiences is a positive comfort. Biographical facts are unimportant, and in giving a short sketch of my experiences, I mention only such as are absolutely necessary to describe the mental struggle through which I passed.

I was born and raised in the Roman Catholic faith. My father was ambitious to see me a priest, and fate pushed me along the road as far as the study of philosophy. Then I revolted. The limitations placed upon the mind by dogmas were beyond my endurance and I could not face a life of mental restrictions or the disgrace of a possible future rupture after the brand of the cloth had been placed upon me. Besides I felt that I could not lead the life I would have to pretend to be living. I faced the hard world unprepared and on that account passed through a se-

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vere ordeal. At times I was tempted to return, but my newly acquired freedom of mind and action was dearer to me than a life of leisure but of dissembling. For three or four years I still clung to the raft of the Roman faith, but my hold upon it was fast loosening and grew weaker and weaker every day. What I saw of the life of some priests, and a personal experience which at that time appeared to me as a real disaster, finally persuaded me to let go my hold altogether and to put my trust in the open sea of doubt and sink or swim alone rather than to depend upon a contrivance which seemed to be disintegrating. I argued to myself that a religion which could have so little influence upon the characters of its avowed exponents and leaders could not be of much value to such as did not have the same knowledge of its tenets as they had.

Then came a few years of almost complete irresponsibility. The moral restraints which derived their force from my discarded faith were wiped out, but there still remained enough self-control to keep me within the law and enough self-respect to buoy me up and keep me from sinking. I frankly admit that for religion I then had nothing but sneers and ridicule, and for those who practiced it, contempt. The impetuosity of youth blinded my vision and persuaded me into partial security. But even then, at times the vital questions of life obtruded themselves on me. I put them aside lightly. I suppose that nearly every one who

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thinks seriously at all passes through a similar experience. Some return to the fold, some drift away permanently.

Advancing years and the hard blows of fate, however, soon brought me back to my senses, and then the real mental struggle began. Slowly I began to assemble the facts which I learned during my school days and tried to build around them a theory that would satisfy my mind. I never missed an opportunity to inform myself of the latest scientific discoveries and theories which had any bearing upon these questions and would throw some light upon them. At first I was a pure materialist, but later there dawned upon me the necessity of some controlling influence and I became a sort of scientific pantheist. But this very conflict and the ever present doubts pointed conclusively to the insufficiency of my convictions. I saw that life's necessities did not consist only of feeding and sheltering the body, that science offered no satisfactory explanation of the moral conflict. Society is a voluntary association entered into by free and equal individuals, but all its needs and problems cannot be solved on the contract basis. Some differences arising between men can, and some cannot, be coldly arbitrated. Reason alone plays a very unimportant rôle in the formation of character and in controlling human conduct. Reason may prove conclusively to a desperate woman the folly of shooting the man upon whom she pinned her faith, and of herself taking

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poison, but it will not stop her from committing these follies. But since all this forms but one scheme, a satisfactory solution there must be of all its phases.

Then there was in Pittsburgh a hectic spasm of religious emotionalism, and the activities of the Rev. Charles E. Snyder were brought to my attention. It was he who piloted me safely over the bar into the quiet harbor of certitude. For this I owe him undying gratitude. In the state of my mind at that time, I needed little to push me over, yet I could not muster enough strength to renounce my fast growing belief in barren materialism, which, though evidently unsatisfactory, looked to me like the lesser of two evils. My new position became so clear to me that within a short time after I joined his church I could easily see the fallacies in a lecture delivered by an exponent of materialism. My vision had cleared, and it only remained to arrange my conclusions into a connected system. I do not claim to have found out the absolute truth, and some ideas are still indefinite, but I am satisfied that for the present I have found what is the truth to me. Knowledge is a variable quantity, ever growing, and it is impossible to foretell what scientific discoveries may be made at any moment which will upset my present convictions, but I am positive of one thing, that I will never return to my former beliefs. Theories are always subject to reversal, but traditions alone cannot do it with me. Truth is sub-

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jective: only so much liquid can be poured into a vessel as it will hold; an overcharge of electricity will burn the wire carrying it. To expect one man to accommodate his mind to the capacity of another's is folly. Facts are facts, but not every one can comprehend them in the same way. On the other hand, any attempt to force a man to be satisfied with less than what nature fitted him to receive, is a crime.

Even when I studied scholastic philosophy, its dry method of definitions, propositions, syllogisms and classifications, though at all times intensely interesting, did not appeal to me as practical and attractive. In this volume I have adopted a narrative system which has at times necessitated the repetition of some statement of fact or a conclusion; but there is this advantage, that every argument is complete in itself. The other method may be more condensed, but it is adapted only for the use of a student who can spend the time to commit to memory every step in the evolution of a thesis. It often happened to me that, when reading about some serious subject, the force of an argument was lost on me just because I failed to remember some previous statement of fact or a conclusion then appearing to be unimportant, and was either unable to find it or lacked the inclination to look for it. Some statements are purposely reiterated because of their importance. The method used has also this advantage, that any one heading can be read intelligently even if the

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reader is not interested in the others; or the book may be laid aside for an indefinite time should his interest lag or should inclination be lacking.

As I said before, the volume contains my personal views, during the formation of which I purposely refrained from reading books treating on the same subjects. I claim originality for them only to the extent that I arrived at my definite conclusions unassisted. Criticism, if any be vouchsafed, I shall receive gratefully, for I do not claim infallibility. I shall look for the greatest reward for my efforts in the assistance that this volume may lend to some one going through the same mental struggle through which I passed. I am now within the folds of a church whose position is to allow the mind a free rein to investigate the mysteries of nature and the vital questions of life without binding it down with dogmas or articles of faith, and whose main purpose is to harmonize man's everyday actions and experiences with the great truths as his mind perceives them. This I find perfectly satisfactory to me, and such a fold every man should try to find for himself. I claim that it is better to err honestly through one's own efforts than to permit oneself unresistingly to be led into and kept in error. No man has inherent authority to sit in judgment over his fellowman. And who can say that he has found the absolute truth?

JOHN KULAMER.

Pittsburgh, Pa.

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THE GIFT OF MIND TO SPIRIT

CHAPTER I

THE CONFLICT: MYSTICISM VS. REALISM

When, in the process of his evolution, man's consciousness, memory and intellect developed sufficiently to enable him to comprehend, to a certain extent, his own nature and the position which he occupied in the universe, he found himself a great puzzle. The same is true of every individual: he goes through a similar experience when his mind arrives at a similar stage in its growth. He has to cope with the everyday problems of life and to exert all his efforts in his struggle for existence. He feels that he ought to be happy and yet he meets with difficulties and disappointments, with persecutions and injustice; perhaps he suffers hunger and pains, endures sorrows; or his body is racked with illness until he is ready to exclaim with Hamlet:

“ Oh, that this too, too solid flesh would melt,
Thaw, and resolve itself into dew;
Or that the Everlasting had not fixed
His canon 'gainst self-slaughter. O God! O God!
How weary, stale, flat and unprofitable
Seem to me all the uses of this world.

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Fie on't; oh, fie! 'Tis an unweeded garden
That grows to seed; things rank and gross in nature
Possess it merely."

He sees millions of other beings with the same capacity for happiness (for which they seem to have been created) in similar plight without any apparent reason for it, while there are others, the minority, who are supplied with everything and who to all appearances are fulfilling their destiny. He sees about him a beautiful world, full of mystery, of which he seems to be a part and yet separated from. He sees the unworthy prosper while the deserving are suffering want; he sees men belonging to the same race oppressing each other. Injustice seems to triumph and honesty suffer defeat. He sees the mad scramble for wealth only to end in a grave, whither it cannot be taken and beyond which his gaze cannot penetrate. He sees new life coming into the world in travail, and he stands at the bedside of the dying, passing out in agony. He sees pomp and wealth, and degradation and poverty. He sees noble men and women, and abject wretches wallowing in the mire of viciousness. In his own soul there is a continual struggle between a desire for ease and leisure at any price, and the prospect of hard but honest toil; between an overpowering ambition to ride to self-exaltation over the bodies and souls of others, and the faithful performance of the tasks that each day brings in obscurity; between doing what

is right in expectation of a reward only, and following ideals because they constitute the natural revelations of the perfection of the Infinite. These problems present themselves to every one: What am I? Whence am I? Why am I? Whither am I tending? To some these questions present themselves clearly and are defined sharply; to others, but vaguely and indefinitely. With some they are insistent for an answer; others put them aside carelessly, allowing the little affairs of life to drown their voices. Whether a man applies himself seriously to their solution or passes them up unanswered depends upon many circumstances,—the surroundings amid which he lives, his condition in life, his everyday needs and his natural capacity. And yet, notwithstanding all this, it is the duty of every one to solve these problems as best he can. Ordinarily, those feeling the pinch of want, the pangs of bodily pain or the hard facts of life, unless their minds have been completely dulled, give more attention to them than those differently situated. A satisfied animal is not given to speculation, and a full stomach is an enemy to serious thought. And the solution of these problems is important and not merely an idle speculation, because it is necessary for the proper regulation of man's daily conduct. Upon their answer depends not only the quieting of his mind, but also the proper harmonizing of his every act to the requirements of the world of which he is a part. Upon the proper understand-

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ing of his own position and nature depends his comprehension of his relations to others with whom he comes into daily contact.

I. THE TWO FACTIONS

There were always men who devoted themselves almost exclusively to the solution of these problems, and at present there are two groups of serious thinkers, and a horde of charlatans, who are exerting themselves to arrive at some satisfactory conclusion. On the one side we have the religionists, believers or spiritists,—that is, all those who believe in the existence of a spiritual world; and on the other side we have the scientists, rationalists, materialists, who do not go beyond what can be deduced from knowledge acquired through the senses. The former take the everyday experiences of man and the problems of life,—his acts and their qualifications, his desires, aspirations, ideals and evil inclinations,—and give them a substance. They personify these and even extend them into the Infinite. These personifications they call spirits; the supreme and infinite personification of all the good experiences is their God. Of old there were many gods; now they are united into one.

THE GREAT PUZZLES AND THEIR SOLUTION BY THE SPIRITISTS

There are three great puzzling facts in man's life: his birth in pain, his bodily sufferings and

his death. For these he has been trying to find reasons. His mind has been groping in darkness ever since he began to think. Even to-day, with our advanced knowledge of life, we cannot explain why birth should be the source of anguish to the mother, why it is fraught with danger, why some other method could not have been devised by the Omnipotent to usher a new life into this world. It is the highest function of a living being, the end for which it exists. We can only guess at the reason for the existence of pain and illness,— why man, the most efficient form of life, for the production of which untold ages of selection have been spent, should still be subject to attacks from very inferior forms of life. It would seem like a failure. Why should an individual man die? In the long past, man grasped at the simplest explanation he could find, drawn from his everyday experiences and the relations among which he then lived, which was that all these evils were the punishment for some transgression. The transgression, disobedience of an arbitrary command, was represented in a concrete form in the tales of all the nations of the past. The natural struggle for existence was represented as a conflict between the opposing spirits of good and evil, and even this conflict was an actual fight. A similar simple explanation sufficed for the coming into being of the universe itself: man's theories about these things never rise higher than his general knowledge.

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Man knew that he was able to fashion useful articles out of crude materials; the world was such a handicraft of an all powerful Being, or spirit, who did not need any crude materials out of which to fashion this world; he made it out of nothing. This omnipotent mechanic ultimately became the personification and the acme of all the good attributes of human acts, the component of all the older gods. Essentially there is no difference between the evil gods of the pagans and the Christian devils, of the demigods and the angels, whose very names stand but for some good or bad that is in man. The fall of Lucifer and the fall of Adam do but represent a step in man's evolution. The pagans wove their mythology around different persons. Christianity unites all the different problems in one personality. The pagans distributed the work of the creation of the universe among their several gods; each human passion, desire and virtue had its godly counterpart. The Christians say that God created the world and that he is a spirit with the attributes of infinite love, mercy, justice and all the other good human acts; he became the objective realization of these man's ideals. The spiritists rest their inquiry here without even attempting to define the term spirit. They assert the existence of these spirit substances upon the authority of persons who, by virtue of their greater capacities, have sounded the very depths of these human experiences, who saw clearer into their own natures, but who could not express

in words their own comprehension of them, and for that reason resorted to symbols. The powerful instinct of self-preservation, the very essence of life, gave rise in their breasts, more strongly than in the breasts of others, to the hope of immortality, of an individual life after this. They, more than others, felt that life is perpetual, and with their limited knowledge of it they gave this feeling a concrete representation. They knew man as one simple individual, and not as a composite of millions of ordinarily invisible individuals, and to that one being, the individual as they knew it, they attributed immortality. But there was the one incontrovertible fact staring them in the face, the destruction of that individual which they knew; hence they attributed immortality to the soul, or spirit, or the life-giving principle which animated the destructible body. The grave ended the material existence, but there remained an immaterial existence, which was but a representation of the persistence of universal life. Of its nature they knew nothing, so that it was left to the imagination to form such a picture as man's knowledge of life, its purposes and values, could induce.

Unable to explain all the misery, disappointments, troubles, pain and sufferings of this life, and yet feeling that man was destined for happiness, they postponed the realization of all his desires and aspirations, the fulfillment of his ideals, to after life, when this one great desire of life immortal would be realized also. It is the instinct

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of self-preservation that lends courage to a living being to struggle against unfavorable outside conditions, and its concrete expression, the hope of a life after death, has the same influence on man. Upon these real experiences of life and upon their hoped for realization, upon the symbolism with which these experiences and hopes were clothed, these great dreamers built up a system of rules of human conduct, evoked the sought for consolations, supplied motives to life otherwise apparently empty, in a way which satisfied their minds and the minds and hearts of their disciples. Because of the use of symbols, some radical rationalists are inclined to question the sincerity of these men, and even to call them deceivers. But they are wrong; for the rules of our conduct, our social and moral laws, ought to be based upon our knowledge of our natures and the relations under which we live; and it is immaterial whether this knowledge is presented in simple words or in symbols, so long as these approximate the truth. Imperfect knowledge was, in a measure, supplied by these symbols, and upon them it was proper to build the moral and civil codes. As long as they believed in these symbols, why could they not apply them to the solution of their everyday problems? And after all, man's moral responsibility never rises above his knowledge of himself and of his relations to others. If this knowledge must be represented in symbols, if sincere, no harm is done.

There is little doubt that the absolute mo-

narchial system of government developed out of the ancient patriarchal form, under which first the father ruled absolutely, and natural filial obedience was the bond, and later, the tribal chief by brute force, and blood relationship was the bond of union. This form was extended to the rule of the world and the Supreme Mechanic became also the Supreme Lawgiver. This, too, was but an application of human attributes to God. He became the heavenly king and the arbiter of human acts: the father and the judge. As such He was infinite love, mercy and justice.

II. THE CONFLICT

Dogmatism is the main fault of symbolism. It asserts its theories to be absolute truths and thereby suppresses the activities of the human mind and prevents investigation. In this lies both its strength and its weakness. It could dominate the human mind only for a time, until willingly or unwillingly it discovered the many discrepancies which existed between dogmatic assertions and the gradually acquired irrefutable facts about nature and its laws. The anathemas and excommunications of dogmatism lost their terrors in the ever growing light of scientific discoveries. Dogmas sufficed the untutored mind, but the force of scientific discoveries finally broke through the fetters which bound it for many centuries. The knowledge which mankind acquired by means of the telescope, microscope and spectroscope gave it a bet-

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ter insight into the laws which govern material things and into the nature of living beings. And herein were found the greatest inconsistencies in the spiritists' theories. The personifications of the qualities of human acts, of the immaterial or mental experiences, did not involve the spiritists in many inconsistencies, even after modern science has made its discoveries; but the making of the life principle, or the soul of man, a spirit also opened up a breach through which scientifically inspired doubt entered and is now threatening the whole system. While men knew living beings only as large, visible individuals they could safely assume that, because of man's superior intellectual abilities, he was a different being; but now that we know that the large individuals consist but of a great number of cell individuals whose attributes, whether in man or in other inferior forms of life, are the same, there is not the same reason for supposing that the life giving principle of man, or the soul, is a spiritual substance which can exist independent of the body and forever. This is the great conflict between symbolism and reality, between spiritism and science. We can take a portion of the skin of an animal and graft it on man and it will continue to live: and this is only the beginning. This is the great stumbling block of spiritism; the scientific discoveries about the nature of life, imperfect though they be. These discoveries must, they finally shall, overcome the

thousands of years old mysticism. It is inevitable. Dogma, no matter how old, no matter what powerful organization is backing it, if false, must give way to truth; powerful organization may prolong the struggle, but it cannot avert its ultimate downfall.

PERSISTENCE OF DOGMATISM

We are wont to call the Eastern nations dreamers and mystics, and attribute it to a peculiar trait or cast of their minds. We forget that the East is the cradle of human knowledge and not of the human race. They were the first to attempt the solution of these vital everyday problems. All nature is full of mysteries, and, therefore, their undeveloped minds reveled in mysticism and dreams and shadowy forms. They are mystics today more on account of their conservatism than any peculiar mental trait; on account of their strong faith and the tenacity with which they hold to their old solutions. They have acquired this tendency to mystic interpretations because of the dogmatism of faith. All faith is essentially reactionary if its object is some dogma, because it ties the mind to its absolute assertion of truth. If the dogmas which faith teaches are absolute truths, as it is claimed, then the mind has reached its limits. A man must halt when he has reached his goal. But the intellect is not built that way; it does not want rest; it wants to delve and to in-

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quire. It did inquire and did find out many things which were irreconcilable with the assertions of faith. Social institutions bound the Eastern nations to their faiths and they remained stationary for thousands of years. Plato's separation of religion from politics, possible because of the liberal political institutions prevailing in Greece, was the first entering wedge into this solid faith, which made possible the scientific researches of Western Europe. Were it not for the seed of discontent with established forms sowed by him and the other Greek philosophers, we would be mystics and dreamers as the Easterners are. Of course, this ancient protestantism had to come, as the mind cannot be chained down forever any more than a stream can be dammed up completely and permanently. But at that, if we study carefully the Eastern symbolism by the light of our present knowledge, we must acknowledge that they were not very far from the position which we ought to take on these matters if we want to be consistent. Their theories clothed in symbolic garments were but attempts by their undeveloped intellects and their crude knowledge to explain the universality of life. The doctrine of the transmigration of souls, for example, is but such a symbolic representation of the universality of life adapted to the existing social needs in order to formulate rules of human conduct for the restraint of men in their daily intercourse with others. Take the Hebrew theory of immortality, elaborated by Christianity ;

it is nothing but a symbolical representation of the same truth adapted to their habit of thought and social necessities. After death man's soul becomes united with God in the kingdom of heaven. This was but their unattainable ideal of re-establishing their earthly kingdom, and another form of expressing the Brahmanistic theory of the return of the spark of life to the eternal flame. Religious beliefs always represent the ideal of existing social conditions; the after life, the materialization of prevalent earthly desires.

THE RELIGIOUS POSITION

To the spiritists society is a more or less divinely ordered institution to work out man's supernatural destiny rather than to promote his welfare on this earth. Man's desires have always outrun the possibility of being satisfied; religion undertakes to satisfy them. But as every one's experience demonstrates that this is not done in this life, religion holds out the hope of this satisfaction in after life. The tie of the society of the religionists is brotherly love, and the laws are divine revelations whose wisdom cannot be questioned. The trials and worries of life are divine visitations to try men's souls and thus to prepare them for their future state. The life on this earth is but a preparation for after life. They avoid the question why such a probationary period should be necessary especially in view of the apparent fact that a great many seem to miss this supernatural

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destiny altogether. Everything is clothed in mystic garments: life's realities and verities are presented in symbols; and this is persisted in even though scientific discoveries present the most potent arguments against them. Thus it can be asserted with every reason for assurance that the story of the fall of Adam and Eve is but a myth, an allegorical representation of the development of the intellect in the course of evolution; at any rate it cannot be supported by any argument that can stand the searchlight of logic; and yet upon this fable rests the entire structure of Christian dogmas. If it were not for the fall in the garden of Eden, there would be no curses on mankind and there would be no need of atonement, no necessity for redemption, no Christ. Our scientific theory of the evolution of man takes us back to the time when he did not know good from evil; that is, when he did not know his own nature, when he lived in herds from instinct and did not comprehend the relations which he thus established. Adam and Eve ate of the tree of knowledge and they knew good and evil; that is, there was a period when this knowledge dawned upon man. The truth of the matter is that we are falling yet, because we are still learning concerning these things.

It may be that simple and unquestioning faith was necessary to work out man's destiny in days when his mind was not capable of comprehending the reasons for the necessity of restraints upon his acts. It may be that it was necessary to smooth

over the hard facts of life with glittering promises of future rewards, and to set up the visions of dreamers and prophets as the guiding stars. But to what extent are these things necessary to-day? Are we bound to accept the same views and content ourselves with the same promises? Must we look upon our existence on this earth as only a transitory period of preparation for a life of which we know nothing, or as a reality, whose object here is the promotion of the plans of the Infinite? What is an individual man in the immensity of the universe? No doubt he is necessary, yet it is the height of vanity for him to imagine that the preservation of his individuality ever entered into the plans of the Almighty. It is the height of presumption to expect the Infinite to exert himself particularly in the interest of some Cræsus in order to protect his unjustly gotten property. Social living being one of the ways of promoting the purpose of life, its preservation, its proper and just rules and laws are of divine origin, in so far as man's intellect, which is a faculty developed in man to devise or find out what is necessary and proper to attain this end, discovers them. In order to impress this truth upon the Israelites Moses, according to the Bible story, claimed to have received his code of laws while a thunder storm, a rare natural phenomenon in that region, raged around Mount Sinai. His exceptional capacity perceived what was needed and necessary. Because his capacity was a natural gift, he can be

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truly called a man inspired. But in the march of evolution such individuals are but incidents; they appear because they are necessary to guide the rest. If it had not been Moses, it would have been some one else (always supposing that Moses is a historical personality); if it had not been Jesus of Nazareth, it would have been some one else; if it had not been Confucius, it would have been some one else. When the time is ripe to make a new step, there is always a man to take it. Every great movement was necessary and proper and a step forward. Men of destiny always appear when needed. Why, even Bismarck with his militaristic policy and Nietzsche with his philosophy of brutality can be considered as such men, to show to mankind most strikingly the folly of rule by force. Each sickness requires its own treatment.

THE SCIENTIFIC POSITION

Ever since the times of the Greek philosophers, science and religion, knowledge and faith, pursued their divergent ways, the distance between them ever widening, although the goal was the same, until to-day there seems to be no possibility of ever bringing them together. Science takes the demonstrated, reasonably certain facts about the universe and out of them tries to formulate answers to those important questions, and to find solutions for everyday problems.

Biology and chemistry have discovered certain

facts about life; and, while they do not positively answer the question, they give us a clearer insight into it, and go farther to disproving the accepted theories of the spiritists. In fact, the latter cannot consistently maintain their position in view of these discoveries. The ultimate life individual is the cell, and the cell is the same essentially whether living alone or in conjunction with others, forming the large complex individuals. Why should the cells composing a man be enlivened with a principle which is immortal and not those of a horse, for example? Chemically and biologically they show the same attributes. Symbolism is powerless in the presence of this fact. The whole cannot be greater than any or all of its parts: if the cells are not immortal how can the complex individual consisting of these cells be? And if the cells composing man are immortal why not those composing animals? Furthermore, how can the soul of a man be one individual indivisible in after life, when in this life he is composed of millions of cells, each one a separate individual? We could say with just as much reason that the spirit of the American nation as one whole can go to heaven or hell after it ceases to be a nation on this earth, and that there it will meet the souls of ancient Babylon, Assyria, Greece, Rome, etc. It is on this question of the nature of life that the two camps differ: religion, although with great reluctance, gave way to science in questions relating to the outside world, but, so far as man himself is concerned, it

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has not yielded up its primitive conceptions concerning the spiritual world. It still clings to its traditional ideas, although it has modified them considerably. This primitiveness of its theories constitutes its weakness, which will bring on its ultimate downfall, for many open minded men would, if these primitive ideas were discarded, support religion wholeheartedly and enthusiastically. This uncompromising attitude on the part of religious leaders will be ever in the way of reconciling science with religion.

MATERIALISM

On the other hand, a certain school of scientists have swung to the other extreme, to materialism. But these, too, have to face certain facts which are indisputable and which weaken their position. We all know that man is not matter and material force alone. Every man has experiences which cannot be explained by the physicist, the chemist or the biologist. Man is not merely a machine, or a chemical compound or a sack of protoplasm. All his acts are not reducible to mathematical formulas, as are the laws of the lever or of a chemical reaction. He is not all heat, light, electricity or chemical affinity. He is first of all a complex being whose individuals develop under the apparent guidance of some controlling principle from one parent cell, during which process of evolution or growth selections are made, functions are assigned and organs are developed out of that

simple parent cell. That cannot be attributed to light or electricity or chemical affinity. Then, each cell and the entire complex individual is capable of self-reproduction, something none of the other chemical and physical forces can do. Furthermore, men, and for that matter other animals too, feel certain passions, desires: they can perceive, they are conscious, they have memory and reason. These cannot be explained with material forces. You can say that the optic nerve but conveys the vibrations of the light waves from the retina to the brain cells, but that itself is not the perception of light; you may say that digestion is but a species of decomposition through the action of the gastric juices but that does not explain how the stomach came to be built so as to be able to secrete these juices; you may say that assimilation is but the absorption of food conveyed to the cell by the blood, but that does not explain why one cell will absorb only certain kinds of food and build up a compound of a certain chemical composition. Anger may show itself only as an unusual state of nervous excitation due to certain outside impressions, but that does not explain why this unusual excitation is produced, and why the same outside impressions will not produce the same unusual excitation in every individual. And there are all those other mental acts and experiences for which material science has not even attempted to find an explanation. True and sincere science is in doubt to-day, and materialism is

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untenable and narrow. Religion says "God" is everything; materialism says there is no "God"; science questions both. The truth, no doubt, lies somewhere between the two extremes. Religion says matter is corruption; materialism answers matter is eternal; science says both of you seem to be right to some extent; I do not know. Religion says the soul is immortal; materialism says death ends all; science here interposes a positive assertion and says all life is persistent.

THE MATERIALIST'S SOCIETY

The materialists, or the rationalists, look upon society as an aggregation of men formed into an organization by a tacit agreement for the purpose of advancing their individual welfare by co-operation. In order to accomplish this a government is established with powers to pass laws for the regulation of the conduct of the individuals and to transact the necessary business. Theoretically that is true, but there are several factors which enter into the social intercourse which this theory leaves out of consideration. Whatever the form of government, whether it be absolutism or democracy, it is both impractical and impossible to pass laws regulating man's every act whose consequences may affect others. The civil law must confine itself to mere prohibitions; it cannot prescribe rules of conduct imposing positive duties upon all the individuals in their private intercourse with others. Any such attempts in the

past proved futile. Then, the law cannot judge motives and intentions; it can only pass upon the overt acts. There are innumerable acts harmful to others which, on that account, the law can neither prevent nor punish; on the other hand, it is powerless to force people to do acts beneficial to others, and yet the prevention of injurious acts alone cannot bring about the full fruition of the objects of co-operation. The enforcement of the law can produce only armed peace. But the main difficulty with which this theory has to contend is the impossibility of controlling and restraining the primordial passions by cold reasoning. Innate in every man is the primal instinct of preservation; and this is the source of all the passions which cause social troubles. There is greed, which is an overpowering desire to acquire and hoard up things necessary for the maintenance of life. We see its manifestation in the single cell when storing up fats, oils and starches within its sack, to be used when food cannot be obtained from the outside. The instinct of preservation is most selfish, and when allowed full sway the greed which it breeds has no consideration for others and is the source of nearly all the injustice perpetrated by men against their fellows. Society claims that, because of co-operation, it is not necessary for every man to strain all his efforts to store up necessities for future use, to provide against barren times; it tries to assure this supply, but the voice of reason is drowned in the presence

of this overwhelming elemental passion. The sight of poverty and misery makes no impression on it. Anger, a powerful protective passion, has been greatly softened, not by reasoning, but by disuse, because society has nearly accomplished its objects of assuring personal security. Ambition, when its object is not to satisfy greed, but for personal preferment, can also be very ruthless and destructive. Its limitation within the bounds of propriety cannot be well accomplished by reasoning. It can also be traced to the instinct of self-preservation. Then there are the passions which are the means of promoting reproduction. They have been the source of a great deal of social disturbance. The male's and the female's desire for personal adornment is a natural one, an outgrowth of the reproductive instinct, and a great deal of injustice has been perpetrated and oppression practiced in order to satisfy it.

III. RECONCILIATION

All these instincts, passions and desires are great factors in the maintenance of proper social conditions, but are disregarded by the materialists and the rationalists. In this they are narrow and wrong. The religionists, whose main purpose is the regulation of these passions and their restriction within the bounds of necessity, would stand upon an immovable foundation, if they did not introduce into their system extraneous matters which weaken the whole structure. It is more im-

portant to humanity to regulate man's conduct so as to promote its welfare in this state than to prepare him for a state concerning which he knows nothing. Man's destiny is here on earth, and if he reaches it he need not worry about what is going to happen after death. There being so much diversity of honest opinion about man's destiny, or rather about the means whereby it can be worked out, an infinitely just God can be trusted not to punish those who sincerely follow their own lights, even if they differ from others as to immaterial details. If religion confined itself to the cultivation of the sentiments which counteract the passions, which in the past it has deified, it would do greater and more acceptable service for humanity than by occupying itself with speculations concerning the mysteries of nature, for which work it is not fitted and which it cannot solve. The regulation of conduct is more essential than the preaching of dogmas, the curbing of human desires more beneficial than the practice of any particular ritual. George Washington had a true comprehension of the social necessities when he advised his countrymen not to neglect religion and morality, but he did not refer to any particular religion nor advocate any set of dogmas. True science can be safely trusted to supply the necessary knowledge of human nature, of the universe and of the human relations upon which a rational system of ethics and a moral code can be built. True science is more reverent than dogmatism.

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Its very doubting attitude is beneficial because it leaves room for better comprehension of nature's laws and mysteries, while dogmatism by arrogating to itself the knowledge of absolute truth stops further progress. If science were allowed to do the investigating of nature and religion confined itself to cultivating the necessary human sentiments, they, too, could work harmoniously side by side for the uplifting of the human race and the attainment of those ends for which man was put on this earth.

CHAPTER II

CYCLES AND ANALOGIES

The purpose of a title is to serve as an index to the subject matter to be discussed. While the above title does not contain even a hint of the subject matter, it, nevertheless, complies with the rule for the reason that the purpose of this discussion is simply to point certain analogies. The subjects of these analogies will be some of the cycles that we see about us. Analogies are similar to parallel lines: there must be a certain amount of difference between the subjects compared, just as there must be a distance between parallel lines. While not demonstrations, analogies can be of great assistance in the formation of conceptions of elusive subjects and may be very convincing arguments.

The nature of man, of the universe and of God are riddles which man will never solve; we will have theories, but that is all. To claim more is rank presumption, muzzling the intellect and preventing its further development. The speculation of these abstruse subjects is not all idle, for their comprehension, as far as possible, has an important bear-

ing on our everyday life, on our relations to each other and on the regulation of our conduct. Moral responsibility is measured by our knowledge of these subjects. Neither religion nor science has yet advanced a theory that could stand the test of logic, taking into consideration our present knowledge. Take, for example, the argument of the chain of causes: the major, that everything is an effect of a pre-existing cause and a cause of a succeeding effect, is correct; but the minor, that such a chain of causes cannot be continued indefinitely, is a pure assumption for which no valid argument outside of revealed religion can be advanced; hence, the conclusion that there must be a cause which is not at the same time an effect will not stand. And this argument is relied on to prove the theory of an extraneous personal God. It rests on a dogmatic assertion. Empirically we have acquired a certain amount of knowledge concerning the universe; through our consciousness and from everyday experiences we know a little more of ourselves; but the nature of God will always remain a matter of conjecture. No particular theory is meant here by the term "God." Religion draws upon the experiences of the human soul for facts upon which it builds its theory; science, upon the sensible universe. If the conclusions of the two, when sincerely and earnestly sought, do not harmonize, neither has the right to condemn the other. Religion should not accuse science of atheism nor should science charge re-

ligion with deception. They are both moving towards the same goal, although by different routes, and each should respect the honest opinions of the other. Science is debauched by charlatans and religion degraded by hypocrites, but because of this neither can be indicted. To say "There is no God" is rank folly; but it all depends what is meant by the term "God," what conception a man has formed of it. Study yourself and the outside world with a mind open to conviction, and you will find out the truth, you will find your God, the true one for you; for truth is subjective if thus found. We are in the world and of it, very intimately connected with everything in it, and yet we know only certain manifestations of the forces that sustain it and the effects of the laws that govern it; of its ultimate composition, of its essence and underlying principles we know very little; we know nothing of its beginning, or whether it had any, and can only guess vaguely at its end or whether it will have one in its present form. We only note continual change. Why is it? Whence is it? What is it? These are vital questions, yet we can only conjecture the answers to them. It would be presumption for any one to say that he has found their answers. "I think, therefore I am," says Des Cartes. That is the only fact that we are sure about and it is the beginning of our knowledge.

The anthropomorphic idea of God and of his relations to the universe and to man satisfied the

human mind when it conceived the earth as a flat, immovable surface over which the stars hung like so many lamps from the dome of the firmament and when monarchies were prevalent, but since we learned more about these things and since democracy is spreading, we think that such a conception is rather small and we feel that we have outgrown the necessity for symbolical representation. We do not want to think of God as a mechanic building the world out of nothing and occasionally winding it up to make it go, or as a tyrant ruling mankind by his absolute decrees; it does not quite square up with our standards of the attributes of the Infinite, of our ideal of what God should be. And this is no blasphemy; it is due rather to a more exalted idea of God. Besides, there is such a diversity of opinion among the religious advocates. Because we know ourselves through our consciousness and introspection and through the investigations into the nature of man externally, we know more about man than any other thing or being. All our speculations and investigations resolve themselves and stop at one concrete question: what is life? If we could find a satisfactory answer to this one question we would gain a clearer insight into the natures of the other subjects of our inquiry.

1. THE THREE PRIMARY NOTIONS

All our knowledge of the external world is reducible to three primary conceptions: motion,

inertia and action. Objectively they stand for the general and most apparent attributes of force, the active, and matter, the passive, principles of the universe. They may be but one substance, but if it were not for the action of one upon the other we could know nothing about them. The correlative of action is reaction, and they go together; force manifests itself as motion, action, and matter as inertia, reaction. We can safely conclude that, so far as our present knowledge goes, neither force nor matter can exist independently. The action of force upon matter and the reaction of matter produce changes which make them perceptible to us. Neither could be perceived by us alone, because neither alone could make an impression on our perceptive organs, which are composed of matter and force. To make an impression, the external forces, acting through matter, must make impressions on the matter composing our perceptive organs; the action and reaction induced in them produce changes which are perceived by the sensitive faculty. These impressions, assisted by memory, are the sources of our knowledge. The perceptions of one moment are retained by the memory and compared with the perceptions of another moment, and the differences are noted. Those perceptions and the differences in them we analyze and then form our ideas, deduce our principles and laws. But they all rest solely upon our observations of the action of force upon matter, of motion and inertia.

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Take, for example, a stone lying on the surface of the earth; that gives us no indication of the presence of the force of gravity. If everything lay flat on the surface of the earth we could never know that there is such a force. If we place this stone upon our hands, we feel pressure, and if we withdraw our hands from under it the stone will move towards the earth. If the hand is unsupported, the weight will be felt by the exertion of our muscles to arrest the motion towards the earth. Thus we gain our ideas of gravity. But this motion is but the result, the manifestation of the force of gravity, and it gives us no inkling of its essence. All the rest of our knowledge concerning gravitation, no matter how advanced, no matter into what intricate mathematical formulas it is put, is traceable to these simple experiments. Place a piece of wood opposite the poles of a magnet, and it could rest there for centuries without giving any indication of the presence of the force of magnetism. But if we place a piece of iron there, we shall note the movement and from further investigations shall gain our knowledge of magnetism. It is always motion overcoming inertia, the action of force upon matter. No amount of abstraction, experimenting and generalizing will reveal to us the essence of the force of magnetism or what it really is. We can only theorize, and theories are valuable only so long as they can serve as explanations for the greatest number of phenomena. And it will not do to say that we

cannot acquire any other kind of knowledge, for, taking the general for granted, we can form accurate ideas of the particular. Thus we can form an exact idea of the nature of a table, for instance, if we take matter and force for granted. Then there is the science of mathematics, which does not consist only of observing results; we know the essence of numbers. A proposition in geometry does not depend upon the observations of the action of force upon matter; we may represent a proposition visually, but that is not absolutely necessary for its comprehension. Then there are the rules of logic; they do not depend upon any material objects.

CLASSIFICATION OF NATURAL PHENOMENA

Chemistry classified the different forms of matter into elements and compounds; that is nothing more than the classification of the observations of the changes produced by force upon matter. It knows nothing of the essence of matter; nor do its observations disclose its essence, for the simple reason that it studies merely manifestations through action and reaction, and the impressions these make upon the sensitive organs. The deductions formed from these observations are mere suppositions. Physics has classified force into different kinds: gravitation, electricity, magnetism, light and heat; but these, too, are but classifications of the different actions of force upon matter, the grouping under proper headings of

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these various observations. Whether essentially these forces are but one, just as whether all the different chemical elements are but one, we know not. From the knowledge we gain from experience we pre-arrange conditions, and if we get expected results they serve to confirm our theories; if not, a new field for speculation is opened. The classification of force and matter by both these sciences rests upon the persistence of expected results under given conditions. If the results never vary, we say that we know a certain "law"; if something happens differently, this "law" is thereby repealed. For example, if a stone, after undergoing a certain process, is resolved into iron and other compounds and we know of no process by which we can reduce the iron into simpler forms, we say that iron is an element; should somebody find out such a process, and we cannot tell but that somebody will, iron as we know it now will become a compound. There is the black and vile smelling coal tar; from it the most brilliant colors and sweetest smelling substances without number have been produced; it can hardly be claimed that it is a mixture of all these things; all depends upon the process, and we cannot tell what other substances will yet be made out of it. If matter, after being subjected to certain manipulations, shows certain results, we call it one kind of force, if to a different manipulation and it shows different results, we call it a different force. Thus iron will become magnetic if brought into contact with electricity

and luminous if subjected to heat. And all this is always reducible to the three primary notions: motion, inertia and action. From experiments and our general knowledge we form deductions, we generalize them, we group these persistent results and constant manifestations, and we call them the principles and laws of force and matter: on these we build our theories of force and matter, of the universe, of ourselves and of God. That is the extent of our scientific knowledge.

Our perceptive organs are the meeting places between the actions of the external forces and the actions of the cells of perception. Sensitiveness is a protoplasmic attribute. It, too, is but a manifestation of the action of force upon matter, of inertia and motion. Studying it in others, we can know it only as a change induced by the action of force upon matter; in ourselves, we know it through consciousness. Here again we are against an insurmountable obstacle: what is consciousness? When we study it in others we perceive it only through its results; we cannot tell how the conscious individual feels about it. We presume it is the same as we do; but we know nothing, nor can we conceive the kind of consciousness animals experience,—and, no doubt, they are conscious too. In contemplating our own consciousness we have nothing to compare it with. When unconscious, we know nothing; it is rest, it is nothing. Consciousness is one of the three facts which we must take for granted, together with matter and

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force. They are the x , y and z of our knowledge concerning the world. We can use them in the same way as the mathematician uses his unknown quantities.

II. LIFE A FORM OF FORCE

Externally we know life as we do any other force, by its action upon matter and the changes it produces in it. It is motion overcoming inertia. It is action. After we discard all its peculiarities, that is all we have left. We have given specific names to all the other groups of such manifestations, why should we call this group anything else but a force? One group of manifestations we call electricity, another heat, another light,— why cannot we do the same with the life group? It would avoid a good deal of confusion. Say that life is a force that manifests itself thus and so; it overcomes inertia in such and such a way. We can then follow it through all the different stages of evolution and growth, just as we can trace the history of the manner in which man made use of electricity, magnetism or heat. We can study its different manifestations, its attributes, as we do those of any other force. Essentially there is but one form of life; its growth and development consisted only in forming complex and more efficient individuals. Its principal attribute is spontaneity, that is, an inherent ability to keep active. This attribute is at the root of evolution, which was not along the lines of the universal form but

only in creating ever more and more efficient individuals. It is the most efficient form of force. It appeared last on the earth, because during the formative period the inertia to be overcome was less. And it grew into knowledge itself: knowledge of the laws of motion and of inertia, so as to be better able to overcome it.

Why try to make something supernatural out of the life force? If it acted independently of the other forms of force, or if it manifested itself only in thinking man, there would be no objection to this. But we see the same identical manifestations in all manner of beings to whom we deny supernatural qualities. We see the same force in the plants and in animals possessing the same or similar faculties, differing only in the degree of their efficiency and powers. In its simple form it is universal. It perpetuates itself not only in man but in all the other forms also: in plants even more rapidly than in animals. The process of reproduction is similar; new individuals come into being from old ones without any apparent loss in the faculties of the parents. The animals possess the same sensitive faculties, and it is but fair to presume that they, too, are conscious of their existence; they have memory. Some of them display marked signs of intelligence and even reason. Again the difference is only in degree. It is no aspersion on the omnipotence of the Almighty to say that all the beauty and magnificence that we see around us is but the same principle dis-

played in an infinite number of varieties. On the other hand, it is not so humiliating to think that we are the highest form of the manifestations of that same force. Matter is not so corrupt as some would have it. It is just as essential to the existence of man as the soul is. Its supposed corruption is but another form of the same force that produces all the beauty, and what is to-day an offensive decomposing carcass may be the integral part of a saint to-morrow. The universe is all pure, all holy; it is the emanation of but one God. It is God in action. There is but one logical conclusion: either all life is immortal or none.

On the other hand, the scientists are also narrow and inconsistent in trying to explain life merely as the combination of the other forces. To the different effects of force upon matter they give specific names; they classify the different groups of manifestations and call them different forces. And there are reasons for such classifications. These forces have well defined attributes and peculiarities. Gravity and, under the atomic theory, chemical affinity produce circular motion; they are both centrifugal and centripetal and may be called the rigid forces. Electricity and its companion, magnetism, produce lineal motion; they are bi-polar; because of the manner in which they communicate along lines of least resistance from one unit to another they may be called fluent forces. Heat and its companion, light, act only in straight lines but in all directions and are ra-

diant forces. The principal characteristic of life is spontaneity, which enables it to form units or individuals, and it may be called spontaneous, self-preserving force. Neither the physical nor the chemical forces have this attribute of spontaneity, of automatically forming new centers or units or individuals, and they, therefore, cannot of themselves preserve their activity. The chemist cannot produce a single atom, nor the physicist a single center of force; they can only induce changes or arrange conditions through which their forces will then manifest themselves. The fundamental principle of chemistry is that nothing is annihilated, and in physics we have the principle of the conservation of energy; life shows a similar attribute of persistence. Why, then, not call life a specific force? We know it in the same way as the other forces and its special attributes are sufficient to distinguish it from them. Is it just because there is an intimate connection between it and the other forces? There is an interdependence between all. Because a tree conveys its sap from the roots by means of capillary attraction, that does not explain how these capillaries were formed. Because digestion is but a chemical reaction, that does not explain how the stomach can produce the necessary reagents to make such a reaction possible. Because the heart acts like a pump, that does not explain how it was made a pump.

The advocates of both these views seem for some

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reason or other to be unwilling to make concessions. The spiritists want to make man something altogether different from the rest of the visible universe, and the scientists do not want to concede that he is different from the other manifestations. To that extent they both seem to be wrong. But it would do no violence to the views of either if it be conceded that life is a material force, because it must have matter to subsist, having its own peculiar qualities. Call it a spirit if you wish, and no violence will be done to the scientists' views. Why should it, if they call one form by one name and another by another name? As the scientists must concede that the life manifestations differ in some respects from those of the other forces, the spiritists could accept the view that life is a material force. The spiritist cannot get away from the important fact that life shows itself not only in man but in other beings, and that it acts through matter, and the scientist cannot get away from the fact that none of his pet forces have the power of automatic reproduction and sensitiveness. Why should they be at loggerheads?

UNIVERSAL LIFE

The cell is the universal, the simplest form of life. In its study we must look for the solution of the question what life is. Of course, here again we can study only action and reaction, its attributes, properties, peculiarities and manifestations;

its action as a force upon matter, as motion and inertia. Chemists and biologists tell us that a cell is a microscopic quantity of viscid, translucent compound having a membranous wall, or sack, which keeps it separate from the surrounding substances and from other cells, showing certain well defined characteristics. These characteristics we know from their actions and reactions, which are the same as with other forces, motion overcoming inertia. These actions are either physical, as automatic movement, or chemical, as assimilation of food, excretion of by-products and secretion of certain compounds. Besides these, the cell exhibits two other peculiarities: sensitiveness and spontaneous multiplication of individuals. Chemists tell us that all these properties are due to a certain chemical compound called proteid, and they further say that if they could make it synthetically they would produce life in the laboratory. Their success along other lines makes them ambitious, but they overlook the one important fact that none of their forces possess the attribute of spontaneity. Even when experimenting with their own pets they only evoke dormant pre-existing forces. If life showed itself only in this simple form, there might, at that, be some hope for their contention; but how can they instill into their forces the capacity for coördinating functions which we see in the complex individuals? Of course, there is much interdependence between life and the other forces, and it would not be straining the point to

say that when conditions are unfavorable for the manifestations of force in the specific way which we call life, it shows itself in some other form. After life ceases, a very active chemical reaction sets in and some heat and even light in the free form are given out, just as electricity may be reduced into light and heat by resistance; but that is not sufficient ground for believing that the process can be reversed, and that by synthesis a quality which is possessed by no other force can be instilled into a chemical compound: it would be creating, and the chemists themselves say that they cannot do that.

THE PROPERTIES OF UNIVERSAL LIFE

A life individual, or cell, is a microscopic quantity of matter maintaining a separate existence by virtue of the force subsisting in it, capable of transforming extraneous substances into its own by chemical processes and having the powers of automatic movement, sensitiveness and spontaneous reproduction of individuals similar to itself. Assimilation is a chemical reaction peculiar to life; it is neither combination, nor decomposition nor substitution. The cell selects the necessary elements out of the surrounding substances and forms them into its compounds. Some cells can do this out of inorganic compounds, others need previous life compounds. It resembles substitution, except that in the latter two new compounds are formed while the cell retains its original composition.

Respiration and excretion, sometimes classed separately, are but the companion reactions of assimilation; the former consists of taking up free oxygen, the latter is but the discarding of the unnecessary ingredients. While secretion is also but a chemical reaction, it differs from such ordinary processes and even from the other chemical reactions of the life force in that it is done also for the specific purpose of perpetuating life. It is the first attribute which in the higher forms grew into those qualities which we call immaterial. It is the first sign of spontaneity. What the cell does not need for its immediate necessities it stores away for future use in the shape of assimilable compounds, as oils, starches, and so on. The power of automatic movement is a protective faculty. Its purpose is to protect the cell against the loss of its activity by enabling it to seek locations favorable for its existence and to avoid dangers. It developed into the faculty of volition and the wonderful mechanism of locomotion in the complex individuals. Sensitiveness is another very important protective faculty of protoplasm. Its purpose is to guard life against external injuries which might cause its destruction. Its collective result in complex beings is the senses, memory, consciousness, and even the intellect of man. In the single cell it manifests itself in arrest of motion and the other normal activities. These faculties are the means whereby life as it manifests itself in the cell keeps active. They en-

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able it to accommodate itself to external conditions, which no other form of force can do. Because of them we see life evolving out of the simple, inefficient forms into the complex, efficient forms, ever devising ways and means of eliminating chance; and even these faculties developed to the full measure of their efficiency only gradually and singly. In the simple bacterial forms the faculty of reproduction is relied on mainly and reaches its height of development in the large plants; in the animals automatic movement and sensitiveness were developed, reaching their fullest growth in reasoning man. Because of these attributes, life can adapt itself to varying external conditions. We see this attribute of adaptability well illustrated in the ways that are devised to repair injuries, or the power of healing. In plants, for example, we see new growing points or roots grow when the old ones have been destroyed or removed; injuries to the bark are healed by exuding liquids which protect the exposed parts of the delicate tissues; and the ways devised in animals are beyond number. In the lower types, even new organs are grown. And the cells which are instrumental in performing these healing processes would never have done such work if no injury had been inflicted, and may never do it again; and all this is done by these cells without really understanding the work, just as naturally as when a magnetic unit attracts a piece of iron to itself.

The protoplasmic faculty of reproduction more than any other single faculty accomplishes the grand purpose of life, its preservation in active form, to the extent even that we can say that the life in the cell is immortal; for every cell now in existence has a part of the life of cells that existed eons ago. It is a mathematical axiom that by halving the half the end can never be reached, and cells multiply by dividing into two. The more individuals there are, the more subjects there are for the life force to manifest itself and the greater the chances for finding favorable surroundings. Multiplication of individuals increases the chances of preservation. How important this is we can see in the case of magnetism: before man knew about it and began to create favorable conditions, it hardly ever manifested itself on the earth; now it is everywhere. It took another magnet to discover its existence in the earth itself. It might not have existed at all. Taking all these faculties into consideration, life is certainly the most efficient force, although it is not the most intense, as heat, for example, will destroy it, just as it will magnetism. Life effectuates best the essential attributes of force, activity, or overcoming inertia. It also enables force to manifest itself more plentifully. Life, then, essentially is self-perpetuating and immortality is its chief quality; that is, general life is such, for individuals are but incidents.

THE DEATH OF A CELL

When conditions become unfavorable the cell dies. What is death? In a simple cell it is the cessation of the individual manifestation of the life force and of the phenomena by which we know of its existence. In that respect life is no different from any other force. We do not know what happens to it, just as we do not know what happens with the magnetism in a bar of steel after it is heated or oxidized, when it ceases to be perceptible. We do not know what becomes of the electricity after it is discharged or why there is such a thing as a discharge. We say that it becomes neutralized, but that is only juggling with terms. Favorable conditions are necessary for all the forms of force to manifest themselves. Life can be active only in certain chemical compounds under certain conditions of heat, just as magnetism shows itself only in certain elements. We do not know the reason for either. Certain chemical compounds are good conductors of heat or electricity. Why? We do not know. Shall we? Perhaps. Why not? Possibly it is due to the peculiar manner in which force acts upon matter to form that particular element or compound. Lacking the necessary matter in a certain condition, no force can be perceptibly active. It is the same with life. Take the *Protococcus*, for example, the simplest form of life; give it matter in a certain state of solution, heat and light, that is,

force in a certain form, and it will thrive; deprive it of these and it will cease to show any of the attributes of life; it will die. But even after death we still perceive a certain force very actively engaged in forming new compounds of the matter which was the subject of the life force. Can we say that the life force, conditions becoming unfavorable, shows itself as chemical action? While alive, the group of phenomena we perceived we called life; after death there is another group of phenomena, which we call decomposition, a chemical reaction. A certain amount of the heat which was absorbed during the life is given out in a free state until inertia so far overcomes force that what are called stable compounds are formed. We see similar happenings in the case of other forces. By resistance electricity is reduced into light and heat, which, under the wave theory, are but waves of lesser frequency. According to the principle of conservation of energy, force is not created or annihilated; unless we apply the same principle to the death of *Protococcus*, we should have an instance of the annihilation of something that exhibited the same qualities as other forms of force, motion overcoming inertia. The other forces, we say, become only inactive, to be again called into activity by favorable conditions; they are supposed to change form only. Why cannot we say the same of the life force? In neither case is there an annihilation of force, only the destruction of an individual, which is but a condition. So

that we can say that death is but the destruction of a single favorable condition for the manifestation of life, a change from favorable to unfavorable.

III. DEVELOPMENT OF DIFFERENT KINDS OF LIFE

But the multiplication of cell individuals, even when protected by these faculties, did not fully assure the continuous activity of the life force. The existence of the cell was till precarious, depending on chance for favorable surroundings. To eliminate chance as much as possible, utilizing the innate ability of accommodating itself to conditions, life evolved the complex individual. The varieties we see in the simple forms were developed by external surroundings, and that was left to chance. The cells, then, pooled their abilities by forming multicellular organisms; each constituent cell, however, continued to live the same as it did before such a union. And the cells continued to assimilate and reproduce; they surrendered mutually to each other only the other protective faculties and developed them into specialized functions. All the other forces depend altogether on chance for an opportunity to be active; so do the bacterial forms of life to some extent. Millions of cells are whipped about the streets quiescent until, by accident, they settle in some pool of water where they find the necessary nourishment and they then begin to as-

simulate and to multiply. The simplest multicellular being is better off in this respect. The *Spirogyra*, for example, consisting only of simple cells joined to each other end to end, is better assured of its existence because it attaches itself to some object and thus remains in the water alive, at least as long as there is water, under conditions which were favorable enough to start it growing. In the higher forms of organized life all the organs have but this one end in view: the preservation of the individual and, through it, universal life. They are the collective result of the primal faculties of the protoplasm composing the cells. They procure, prepare and distribute the necessary food for all the cells and do all such other things for the protection of the entire individual as the cells would have done for themselves to the extent of their capacities, were they living singly. Naturally they are more efficient because of their united efforts and concentrated abilities. The evolution of the organized beings had only this aim in view: to develop a form of life which would be efficient enough to maintain itself under all conditions.

The universal form of life, the cell, is the same to-day as it was eons ago; evolution was along lines of greater efficiency, ever providing for new contingencies and leaving less to chance. The higher we go in the scale of life the clearer this becomes. Passing over the simpler forms, we can readily see that a tree, for example, can better

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maintain itself than the yeast plant, which depends upon the caprice of the housewife whether she feels like baking bread. As soon as the seed of a tree finds a suitable place,—and what ingenious devices were used to do this!—it germinates and sends its roots into the moist strata of the earth, thereby assuring to itself a more permanent supply of water. Because it is rooted to a place which was suitable for germination, it also assured itself a plentiful supply of food. A cell floating aimlessly in a pool of water is not so fortunate. And we do not want to concede even instinct to the plants.

ANIMAL LIFE

The chemical reaction in plants is synthetical, that is, they form their compounds out of minerals, and their rapid multiplication, which in plants seem to be the principal means of preservation, by reason of tying up the necessary elements would soon have exhausted the supply and exposed them to extinction. Decomposition was a slow process. Neither the explosive yeast plants nor the carrion-feeding fungi were sufficient to decompose the dead matter rapidly enough, so that another form, plant-destroying in its processes, had to be evolved. The animals fill this want. The chemical processes in animals are analytical; the organic compounds are decomposed during the digestive and assimilative processes

into compounds that can again be used by the plants. Thus matter is kept whirling around a cycle: from a free-state into plants, from the plants to animals, and from them back again into the plants,—and thereby force has assured itself of favorable conditions to keep active. During this cycle a certain amount of matter goes into stable, unassimilable compounds, but the intellect of man is ever devising means of releasing them again. In the plant life plentiful secretion and rapid multiplication were relied upon to keep life active, to the neglect of the other protective faculties, sensitiveness and automatic motion; in the animal life these are relied upon more than the former, and are developed to their limits. The protoplasmic faculty of automatic locomotion developed into volition and all the complicated machinery which enable the animal to go in search of food; sensitiveness developed into the organs of perception and into the intellect itself. The primal attributes of secretion, excretion and assimilation produced the mechanism by which food is prepared and distributed to all the cells. Even the social instinct, where it exists, can be attributed to this pooling of the individual powers of the cells, as it, too, aims to accomplish the grand purpose of life, its preservation, and is but the extension to the complex individuals of the co-operation of the cells.

CELL COÖPERATION

Thus we see associated together innumerable cells to assure themselves of their existence. They have distributed this work of preservation among themselves; some specialized in one kind and others in another kind of work. Some furnish the necessary framework on which the mechanism of locomotion is built; some supply the power to this mechanism to enable it to move after and to seize the food, and for defense; some secrete juices the action of which converts the raw food into assimilable form; some distribute the nourishment to the cells; some eliminate the by-products and the refuse; some store up the surplus to be used in times of scarcity; some stand guard and destroy outside intruders, even by sacrificing their own lives; some produce the required elements of reproduction; and some receive impressions of the outside world, convey them to others whose function it is to perceive them, to store them up and to use them for the protection of the entire organization. And yet the cell in the brain of man, whose duty it is to form ideas, selects from the food supplied the necessary ingredients in the same manner as one located in the sole of the foot whose work is merely to protect the vital parts of the skin from injury; and this is done in the same manner as by the *Protococcus* wriggling about in a stagnant pool of water. They all reproduce in the same manner. But there is this difference between the cell in the

organized being and the *Protococcus*, that the former exercises only one of the primal protective faculties of its protoplasm for the benefit of all and receives in return the benefit of their labors, while a single cell exercises all of its faculties and depends entirely upon its own exertions. By co-operation the existence of all is more assured. As these compound individuals evolved, this certainty became greater and greater. The physical and the chemical forces depend entirely on chance because they lack this ability of accommodating themselves to circumstances and they cannot reproduce active units; because the life force possesses these protective faculties it is able to adapt itself to varying conditions and can keep active. Because the cell can reproduce it is more certain of preserving its activity than an electric unit. The cell in a tree is more certain than a single cell, because it is part of an organization whose roots search out the soil for food and whose wide spreading branches reach out into the air and by means of leaves procure the necessary oxygen and carbon; the cell in the stomach of a horse is still more certain, because it is a part of a community whose faculty of locomotion is well developed, enabling it to seek out its food, and whose sensitiveness developed into the senses and memory and a certain amount of intelligence, which enable it to remember good pastures, to recognize harmful substances and to defend itself against outside enemies; the cell in the brain of man is the most

certain, because man has not only the other protective faculties of the animals well developed, but because of his high intelligence he is best able to procure food and to defend himself, and because he has the social instinct and its concomitant sensibilities and sentiments which prompt him to live in a well governed community whose laws he is able to understand. The cells unconsciously submit to this necessity of coöperation and seldom do anything contrary to the well-being of all. Men, because of their intelligence, need rules of conduct, for they do many things which they know to be destructive of life and contrary to the principles of coöperation. Thus we can say that the majestic orbs in the heaven revolve around their centers, that the earth swings in its yearly orbit around the sun and replenishes its stores with all its fruits, that empires rise and fall, that millions of men expend all their energies in the pursuits of commerce, that man's mighty intellect scrutinizes the mysteries of nature in order that a cell in man's toe may be assured of its existence. And no wonder that there is so much anxiety for its existence, as the life that animates it animates all the other living things that we know of, and if they all died, the most efficient form of the active principle of the universe would cease to manifest itself on earth. That is why life is self-preserving. That is why there is variety and beauty. If it were not for its powers of accommodating itself to changing conditions, because of its protective faculties,

the earth would be barren and would have turned into a waste so long ago that we have no adequate term in our language for such a period.

THE ORIGIN OF LIFE

Where does this life come from? Where does the heat, electricity or magnetism come from? I pass a piece of iron across a magnetic or electric field: it becomes magnetized too. Where did that magnetism come from? I withdraw it from these fields and the magnetism vanishes. Where did it go? If it had been a piece of steel it would have preserved the magnetism even when out of the field. I charge a Leyden jar: it shows certain phenomena which I call electricity; I discharge the jar and the electricity is gone. Where did the sun get its heat and light? What becomes of it in infinite space? We see a rose sprout, bloom and produce seed: what made it do so? I throw it into the fire: what becomes of it? Scientists tell us that their forces exist universally and that they become active when conditions are favorable: why not say the same of life force, concerning which we know just as much, or just as little, if you want to put it that way, as we know about the other forces, and which we come to know in the same way? We know them all because they produce motion which overcomes inertia. Electricity shows one set of phenomena, magnetism another, heat still another, and life again another set. There is a certain interdependence among them

all, from which we may fairly conclude that essentially they are one. Is, then, life an orphan? Why should the scientists, who study matter and force, cast it away? And why should we make something supernatural of it, when it is the same as the others and just as natural? It differs from them only in its efficiency. Life is in the world and of it; why try to make anything else out of it? Why go outside of the universe? The universe, although it is constituted of matter also, is noble enough for any man to be a part of. And we certainly ought to be glad that we are.

DEATH OF COMPLEX LIFE

When the cell organization works perfectly, all the cells performing their allotted functions and duties, the animal is healthy and happy in the joy of living. The force that is in it is active, which is according to its nature. But in time foreign substances are introduced into the system; sand is thrown into the machinery; unnoticed by the sentinels that stand guard, the senses, or by deception, strange cells enter into the body and take advantage of the plentiful supply of rich food that is ready for them in such a favorable form, and sickness and distress follow. The body is resourceful; the primal protective attributes of protoplasm assert themselves; new and special means of defense are provided according to the necessity; the intruders are destroyed and eliminated and the damage done by them repaired. Sometimes the

attack is so sudden and persistent that death, or the cessation of the manifestations of the life force, follows. Because of his freedom of action, man sometimes introduces very harmful substances into his body either through ignorance or wilfully, because of the greater degree of temporary activity they induce, which constitutes their pleasure. This throws a greater burden upon the eliminating organs or the whole body is harmfully affected by them, to the detriment of the entire organization. Wilfully or through ignorance man will deprive the cells of the rest necessary for rebuilding their structures, wasted through great exertion; this weakens the entire organism. Thus man shortens his own life and finally kills himself. This is the great unpardonable sin, which will surely revenge itself, and which cannot be forgiven because its effect is the dissolution of the individual, who can never be reassembled again. If we could maintain ideal conditions, with our knowledge of the working of the human body,—and that is why we have the intellect,—our individual bodies would live forever. Statistics prove that the rate of human mortality has materially decreased and the average life has been lengthened within the last hundred years because of our knowledge of the needs of our bodies. Life is as eternal as is the universe; death is an accident which we have not as yet learned to avoid. In the scheme of the universe it is immaterial whether life manifests itself through Smith or Jones or any other person

or living being. The life that is in us to-day is the same that enlivened our ancestors eons ago, in whatever form they existed, and will enliven our descendants countless years hence, whatever the shape they will assume. Why, then, say that our lives began with our conceptions and will end with our deaths? Why say that the force that enlivens our bodies will be stored away in some blissful mansions in total inactivity, which is contrary to its nature, just because the conditions in the individual mass of matter which supported it became unfavorable? Is the electricity which we saw active in a certain Leyden jar thus stored away somewhere without the possibility of ever becoming active again? Why prattle of time? We are links in an endless chain, points in the circle of infinity.

IV. THE DEVELOPMENT OF MAN

The reproduction and development of man is the highest form of the protoplasmic faculty of producing new individuals. Generally they differ only in detail from the millions of other forms of complex life. Passing over the simpler modes in the plant and animal life, which may be called transitional, all complex individuals are reproduced by the fusion of the male and the female elements, which were produced by distinct organs. In some animals, both of these organs are in one individual, but in most cases they are produced by separate individuals. Why two elements are

necessary we know not. Even in the simplest mode, conjugation, one cell seems to be the active and the other the passive one. In the *Spirogyra*, for example, the protoplasm in one of the reproducing cells in a thread contracts away from the cell wall through which the passage of the protoplasm of the other cell is afterwards affected, and the protoplasm of that other cell then passes through the opening formed in the cell walls which had previously united. The original threads seem to be alike, and yet there would appear to be some power of selection when the two threads come to lay side by side for the process to start. It may be that the life force is bi-polar, like electricity or magnetism; in fact, because of this, we may call it bi-polar. If it were not so, a good deal of the beauty which we see in the world would be lacking, for this attribute of life is the cause of the existence of those passions and the beauty which promote reproduction. In the lower types, the junction of the two elements is exposed to chance, which is reduced to a minimum in the higher types by manifold tricks and devices, by strong passions and desires, by attractiveness and beauty, which we see everywhere. This question is somewhat similar to the question as to why gravitation and molecular attraction are centripetal as well as centrifugal, making for points of concentration and attraction and consequently for the division and the manifestations of force in distinct individuals, when force could have kept active universally in

the gaseous state or the nebulae. Why are the heavenly bodies? It is the centripetal nature of force that individualizes matter and consequently force also, which must have matter to subsist in. To say that matter itself, because of its inertia, tends towards a common center is a contradiction of terms; for that is giving it an attribute of force, motion, and in our present state of knowledge we must have motion and inertia. If there were no individuals, there would be no variety, no beauty, no growth, but only homogeneity and monotony. The universe would then be as if it were not. This condition is rather aptly described in the first three verses of the first chapter of Genesis, disregarding the many incongruities and contradictions they contain:

“In the beginning God created the heaven and the earth.

“And the earth was without form, void, and darkness was upon the deep. And the spirit of God moved upon the face of the waters.

“And God said, Let there be light. And there was light.”

“God divided the light from the darkness,” as otherwise there would have been only a blaze of light. Perhaps that is the answer. It is possible that if we had the correct translation of some of these words, or knew the ideas which the author wished to express, we might possibly see how near he was to what appears to us to be the truth with our much boasted advanced knowledge. We are

compelled to bow in reverence before his genius. He certainly had a mighty vision, a revelation of the mysteries of nature, for he was far ahead of his days. If his words were correctly translated, he certainly saw for what his language did not even have sufficiently expressive words. By "day" and "night" he hardly meant the division of the period of Earth's revolution around its axis, although what follows would seem to indicate that.

In the higher types of life, reproduction must of necessity be complicated and growth gradual; and yet it must be from a simple beginning, because of the intricacy of the structure, which must first be reduced to a single cell or unit and then expand again. It would be impossible for every cell in the human body, for example, to reproduce its kind, and for the new individual thus duplicated to separate from its parent. This simple cell, or rather the fused cell after the union of the two elements (for before the fusion the elements do not possess the protoplasmic attributes of assimilation and reproduction) contains potentially the whole future individual: its power and faculties, whatever they be. This fused cell then divides into two similar cells in the same way as any other simple cell, and this process of division into similar cells continues for a while, there being no apparent difference between them. The distinction between this segmentation and the division of single cells is that the former co-here

while the latter mostly separate. They assimilate food in the same way as a single cell. The life in the first cell and the subsequent cells is but the continuation of the life in the parent complex individuals, without any loss of force on their part, similarly as it is in single cells, or in magnetism or electricity or any other form of individual manifestation of force; the units are but incidents, the vehicles. Then differentiation of functions begins. Some cells develop into the bones, some into the alimentary canal, some into nerves, some into the organs of respiration and excretion, some into the brain, some into the organs of the senses, some into the outside coverings. Now, then, what causes this differentiation? To say that in man it is due to the soul will not do, for the same thing happens in the animals; in fact, in the first stages of development, where the origin of the embryo is unknown, we can hardly tell what will become of it, whether a philosopher or a pig. There is only one rational explanation, namely, that the different faculties of man and other inferior animals develop out of the primordial faculties of protoplasm, perpetuating life in a single stream. The protoplasm, or rather the life force, in its struggle for existence as any particular individual, having acquired certain qualities through its ability to accommodate itself to surrounding circumstances, transmits them either by the simple process of division or through the reproductive elements, which are but a transitional stage, to the

offspring. If there is a partial reversion to a former form it is because these qualities have not as yet become firmly established. It acquired a certain way of manifesting itself, or a certain efficiency, which it transmits to the offspring similarly to electricity, which will induce a stronger charge or produce a stronger magnet according to its own strength. A good deal depends, of course, on the state of the matter through which this is done, just as certain substances will retain their qualities or acquire new ones, or acquire certain colors or shapes by retaining or forming certain chemical compounds. If iron takes up oxygen, it will invariably reflect the red rays; it forms one kind of crystals when an element, and another after it is oxidized, and still another when it combines with sulphur. Certain chemicals are better conductors of heat or electricity than others. This is the cause of heredity, the development of various species, both in lifeless and in life forms. Heredity is the persistence of qualities acquired through changes. But we must always remember that life has the inherent ability to form its own individuals and chemical compounds.

V. PROTOPLASMIC PSYCHOLOGY

The primal protoplasmic attributes can be divided into three faculties: the power of assimilation, respiration, secretion, excretion may be called the nutritive faculty; the powers of automatic motion and irritability or sensitiveness, the

protective faculty; and the power of reproduction and growth the reproductive faculty. In the multicellular beings the nutritive faculty developed the complicated mechanism of digestion and distribution of food into the organs of respiration and excretion. These different processes are but the collective powers of the cells pooled for a common end. The protective faculty developed the mechanism through which volition controls the movements of the animal into the sensitive organs, the organs of memory and of reason. The reproductive faculty supervises the growth of the individual through the different organs which it developed. The emotions, passions, desires and affections are but the expressions of all these faculties and may be traced to them.

That the system of acquisition, digestion and distribution of food grew out of the primal protoplasmic power cannot be very strenuously controverted, for it can be almost demonstrated; but it may be questioned that memory and reason are the outgrowth of the simple power of sensitiveness. It may appear a little far-fetched. But it is not so. It would not even be difficult to concede that the senses are but the collective expression of this simple attribute, but many might be inclined to stop there. The association of the cells was for a purpose, and the powers of the individuals had to be transferred to certain groups which specialized in these functions. This was done for the purpose of producing greater efficiency. If the cells had

retained all their original powers, they might just as well have stayed in single blessedness, for they would have gained nothing by the association. Even in the larger unicellular animals we see certain faculties located in those portions of the cell where they can be of most use. We can see this better in the way in which the nutritive organs evolved. The assimilation in the lowest types is done by absorption from the surrounding fluids; where food is obtained in the solid state or as other animals, it is done by simply surrounding them and withdrawing the food out of them; when thus done only the inner portion of the cell does the absorbing and becomes more efficient in this work while the exterior hardens for the purpose of better protection. The excretion is done by simply turning inside out, but even this is an adaptation of the original power to special circumstances, and is, in fact, a new process. Then we see that in the portion surrounding the intake, sensitiveness becomes intensified to the detriment of the other parts. Higher up we see the animal forming two openings, one for the purpose of intake and the other for expulsion of refuse. Around the intake the sensibilities centered and developed into all the organs. All the organs of sensation, excepting touch, are near the mouth; that is four-fifths of the sensitive faculty. This can be followed step by step until we reach the highly developed system of the animals. That is a far cry from simple absorption of food only when in an assimilable

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form; yet the difference is not greater than in the supposition that the simple sensitiveness of the single cell developed into the reason of man. The object of our having reason is the same as that for having our digestive apparatus. Our highest flights of reasoning have but this one single end in view,—the protection of the individual. We learn the laws of nature in order that we may be better able to protect our lives. Why should not this sensitiveness have developed the organs of reasoning? We can readily accept the statement that the volition of man is but the aggregate expression of the simple power of locomotion of the single cells. The cell can move where it pleases and so can man. But volition is not less a spiritual act than is reasoning. But we still hesitate to account in this way for consciousness, memory and the intellect. Consciousness cannot be reduced to the terms of motion and inertia.

Unless the cell can perceive the impression made upon it by external contact, sensitiveness would be of no value; in fact, there would be no such thing. The perception of the impressions is the very essence of sensitiveness, and consciousness is only a descriptive term of the state of perceptiveness. This state, together with the memory, constitute the ego, that is, man's identity. It is a question whether man would be conscious of his existence if all his organs of perception were either destroyed or did not develop. We do not know to what extent other animals, no matter how developed or

how simple, have consciousness. We know that other men have it only through their information to us. We do not know and cannot know to what extent the single cell is conscious. We can safely say, however, that our consciousness is but the aggregate consciousness of all the cells composing our bodies. We know of the sensitiveness of protoplasm from observing its actions and movements from the effects that contact will produce in those movements. Thus, for example, a cell-being under the microscope will move in a certain direction until it comes in contact with some hard object in the field, when it will either reverse itself or move around it, plainly showing that the cell perceived or became conscious of the obstruction. From observing such movements we cannot tell how the cell feels about it, how it knows of this contact, but we conclude that it must be somewhat the same way as we do when touching something. No matter how many cells we are observing in the field of a microscope, they all seem to have this power of perception, but being small, their single capacity as compared with the united capacities of a great many cells would naturally be small, although sufficient for the needs of the single cells. Now, in ourselves this capacity of perception, possessed by all the cells that compose our bodies, operates through specific organs and as one act, and that is our consciousness. Thus, instead of every cell along the whole length of the arm feeling, or perceiving, or being conscious of, the contact of the

shirt sleeve separately, this external impression is perceived by the man as one perception. The other senses are but variations of the faculty of perception adapted to the various needs. From the use that we make of this consciousness, and from the use that the single cells apparently make of it, we conclude that it is a protective attribute of the protoplasm, or the life form of force manifestation; that is, the force, manifesting itself as life, to keep active, has the power of perceiving or knowing other force activities in order to avoid such as would counteract or neutralize it. By way of comparison we might say that it is somewhat similar to the resiliency of lifeless matter, that the molecular force in the external object induces a change in the molecular force in the cell, which change the cell perceives.¹

¹ There are, however, some sensations which the individual cells still seem to perceive, or become conscious of, separately. Extreme fatigue and weariness is a general sensation and apparently every cell is individually conscious of it. Drowsiness is another such feeling. Every one can notice that when very sleepy a peculiar feeling is experienced throughout the entire body, and if suddenly aroused, a shock is felt in every part of the body, which must be considered different from the perception of outside pressure or of light. When thus suddenly awakened to full consciousness, it would seem that the individual cells act singly at first, and that only upon full awakening is their individual consciousness merged in that of the complex individual, and surrendered by them to the common organs. The feeling of hunger in the region of the stomach is but the localized sensation of all the cells of their want of food. These might be called the consciousness of the nutritive faculty. The reproductive faculty would seem to

After the cells pooled their sensitiveness and developed specific organs through which this sensitiveness acts, and in order that they be better able to protect themselves, memory became only a new expedient which the innate power of life to accommodate itself to circumstances developed. What would be the use of perceiving outside impressions for the purpose of acquiring protective experiences unless they could be retained for future use? And here again we are against the same difficulty; if men were the only beings possessing memory we could call it a supernatural attribute of the human soul. But we know that all animals have memory. Where do they get it? The intellect developed in a similar manner. Its acts are more complicated, consisting of perception, of retention of impression and of the comparison of different impressions received either simultaneously or at different intervals and retained by the memory, and the drawing conclusions for the purpose of acquiring protective experience for the preservation of life. What these faculties really are, or how they operate, we do not know, nor can know any better than we know why or how heat expands substances, or how electricity affects the substances which conduct it. The power of re-

have a similar sense of individual cell perception; amorous contact, for example, and reproductive functioning are felt throughout the entire body. These are factors which must also be considered when treating of consciousness in general, for even if all the senses ceased functioning, these might nevertheless keep alive the consciousness of the ego.

membering impressions is an attribute of the life force, in the same way as the power of expanding matter is an attribute of heat. The scientists tell us that the expansion by heat consists in the widening of the atomic interspaces, but that is only a guess, because they only guess that there is such a thing as an atom; and already there are others who are advancing the new electron theory, which is another guess. And so we will keep on guessing and supposing about these things. Are we progressing? Maybe; but look at the fun we are having.

The animal instincts, passions and desires are also but the collective expressions of the primordial attributes of protoplasm; they are necessary for the carrying out of the grand purpose of life, its preservation in an active form. Fear, anger and hatred are emotions which, we can conclude, the single cell feels when it perceives some danger in the contact with some foreign substance. These passions cause it to arrest its movement, or to change its direction, or to draw away from it, or, apparently, to attack it. These passions or instincts teach the higher animals their cunning, they are the causes of their ferocity in defending themselves or when procuring their prey, and they keep the animal always on the alert for possible danger, making them cautious and suspicious. We can see that all animals acquire a certain amount of knowledge with age; they are more experienced; if that be so, then they surely reason

to a certain extent. The desire to hoard food and the greed for the possession of necessary things is traceable to the protoplasmic attribute of secretion. The single cells store up within their bodies the food which they do not need for their immediate nutrition in the form of starches, oils and sugars, and thus provide for their future necessities. We see this in the squirrel, for example, hoarding up nuts for the winter; in the bee, working all summer to have a plentiful supply of honey when it cannot be procured in the fields; and in thousands of other animals. Some animals store their winter supply the same way as the cell, in the form of fat, on which they live during the period of their hibernation. All these acts have the same purpose in view. The reproductive faculty is the source of many sentiments and emotions which make for the beauty of the world. The attraction of the sexes for each other, the pugnacity and bravery of the males, the coquettishness and the self-denial of the females, the bright plumage of the birds and the dazzling beauty of the flowers, are all but the outgrowth of the power of the single cell to multiply, the different means of promoting reproduction. But the passions are not only useful in the preservation of life, they are also destructive in their tendencies, especially in regard to universal life; they help to preserve the individual active, but in that they often destroy others. To minimize their destructive tendencies the social instinct was evolved, not only in man

but in some of the lower animals also. Its purpose is to collect individuals into groups so that by co-operation they may lessen the necessity for exercising these destructive passions. In fear of its own destruction an animal, especially when living alone, will destroy other life even unnecessarily; when living in a community this fear is lessened, dependence being placed upon united effort. Besides, a single animal is more exposed to attack than a large group. By united efforts many animals are better able to provide against future want than when living alone, and thus greed is subdued. And by the way, in the manner in which labor is specialized in animal communities we see an illustration of the concentration and specialization of the faculties by the cells in a complex individual. And some of us are inclined to deny them the blessings of intelligence in any form!

So that if we take volition, consciousness, intellect and the various emotions, we have a soul of the highest order, and all developed out of the simple primordial powers of the single cell. And we see similar results from the accumulation of other forces. A single dry cell produces a tiny spark, but several millions of them on one circuit would produce quite a flash. One ray of heat would hardly be perceivable, but when a few millions of them are reflected or refracted upon a single point, the heat will be high. The same can be done with light. One single cell shows its irritability or sensitiveness by the arrest of its

original movement; is it unreasonable to suppose that when several millions of them are working together in man they show it in reasoning? If it is the disposition of one cell to exert all its powers to preserve its existence, in fact that is the reason why it has them, why can we not say that the various emotions, passions, instincts and desires which we notice in the highly organized animals, man included, are but the aggregate expression of the same disposition of the millions of cells composing them. But it may be objected that in plants, which are composed of very many cells, we do not see the senses developed, that is, if the senses are but the aggregate cell sensitiveness. The individuals in a plant are really the growing points, each one forming a different individual, so that the number of them that are really united is comparatively small. Besides, in plants the nutritive faculties alone are pooled; the reproductive faculty acts separately through the growing points and buds. And it is no refutation of this supposition to say that if this were true, then the larger the number of cells the greater should be their sensitive efficiency, for the reason that this expression depends upon the efficiency of the organs through which it must act. We know this from the study of the brains of different animals; the cells do not feel individually but collectively through their organs, and even with the material forces efficiency depends upon the surrounding conditions and the state of the matter.

VI. THE UNIVERSE

The development of life was, and for that matter is, from the universal form to a variety of particulars, from the simple to the complex. The universal form, however, remained the same; it is still represented by the cell. From what we know of the universe, its present form seems to have been acquired by the same process. There is every reason to believe that the nebular hypothesis is near to the truth. According to this theory, the matter and the force which now compose the heavenly bodies at one time existed in a formless, homogeneous, luminous mass: that is, matter and force existed in the universal form. Astronomers tell us that even to-day there seem to be vast spaces filled with such form of force and matter. Why there still are such nebulae they cannot tell. The spectroscope has demonstrated that matter and force manifest themselves in the same way everywhere; this manifestation everywhere is motion overcoming inertia in manner and form as we know it on earth. In the formation of the heavenly spheres we see the same tendency to individuation, to concentrating or particular form of manifestation, as we see in the smallest bacteria. The forces that shape them into individuals are similar to those that shape the small individuals with which we come into contact and are convertible into the same terms. We can safely compare the solar system to a molecule. This process of individuation

which formed the heavenly bodies was continued in the smaller individual manifestations that existed on them. So that the process seems to be the same from the largest star to the smallest molecule composing a cell. Concentration naturally brought on diffusion and loss of energy, and finally life appeared on the earth as the most efficient form to preserve force active on the earth. The greater the loss by radiation the greater was the necessity for a highly efficient form. As one form became inefficient for the time, another form appeared, or rather another, a more efficient form, was evolved by the innate attribute of force to accommodate itself to circumstances, just as we see in living beings whose efficiency is growing every day. If there were no life on the earth, and there is no reason to deny that there is something similar to the life force on the other heavenly bodies, its surface would consist to-day of chemical compounds of the inactive kind, by reason of the loss of active force by radiation in the form of heat. This attribute of life, of being able to accommodate itself to the surrounding circumstances,—and when dealing with the entire universe we can say that it is the attribute of force in general,—can be safely assigned as the cause of the formation of species. Originally individual life was in the universal form; if in the development of the individual it distributes the functions to cells having the same original attributes, is it unreasonable to suppose that it acted similarly in the develop-

ment of life in general? We see every day the same attribute devising new means of repairing damages which endanger the life of an individual, although it is not supposed to have any intelligence. Would it, then, be unreasonable to suppose that the heavenly bodies possessing all the latent varieties of forms are less efficient than a blade of grass? When we study the growth of an animal from its embryo to a fully developed adult we see the same process. Cells begin to assume shapes and perform functions which their parents, from whom they separated by division, did not possess, and they all originally sprang from one cell. We can safely say that the world, so far as we know it to-day, has grown and developed like any other complex individual, from the simple and universal to the varied and complex, from the nebular stage to reasoning human beings. At first it was a formless, luminous mass of gas; then came the incandescent, fluent state in the different planets; then came water on the earth,—we do not know the history of the other heavenly bodies after that,—and in the water there appeared life in the universal form; then came complex life, and this ever grew in efficiency until finally reasoning man appeared, who is most efficient because he can know the laws that govern his life. With the evolution of man growth did not stop; it still continued by developing the social instinct and its necessary consequence, the moral sense, which from crude conceptions of the submission to a su-

perior authority grew into the sense of personal responsibility and coördination of the individual activities to the common welfare. The end is not yet in sight. What then? Dissolution of the individual and a new cycle? Man as an individual starts his life's course as one cell, which grows and developes into an adult in the fullest enjoyment of the original protoplasmic faculties; then he declines and dissolves again into the general. Everything is in infinity both as to time and space. We see force as light and heat radiating into space from centers, but this force is not lost in infinity. The centers are but individual manifestations of the universal force; their existence or dissolution neither brings into being nor annihilates either force or matter. Individuals in whatever form, who are but incidents, are coming into being and dying. Since none of the force thus concentrated or released is lost in infinity, the time will come when there will be uniformity again, with which the known portion of the world started, according to the nebular hypothesis. Scientists, to be consistent, must admit that under their theory the universe is tending towards the uniform distribution of energy by radiation; but uniformity and individuality are inconsistent terms, so that it will not be possible to have the force distributed uniformly through infinity and also have heavenly bodies, for they would be concentrating at least a portion of force. If all the force becomes uniform, matter will of necessity be also uniformly

distributed and both will, therefore, reach the same state from which the evolution of the heavenly bodies started. The question then arises: will it remain in a state similar to the one which it has once discarded? Or will it start on a new cycle of evolution? During the present cycle neither force nor matter is losing any of its qualities; consequently it would not be unreasonable to assume that the same force and the same matter will repeat the same process. We see a close analogy between the birth and development of man and those of the universe; would it be unreasonable to assume that the universe will follow a similar course in the future? Furthermore, would it be unreasonable to say that the evolution of life on the earth is but a continuation of the evolution of the heavenly bodies and that these are but one process?

VII. GOD

If the world is self-developed, where does "God" come in? The spiritist or dogmatist says: He is outside of this world and has laid down a code of laws for its government, just as absolute monarchs prescribe laws for their subjects. The scientist says: This is all the work of nature. Neither goes any further: the former does not attempt to say what "God" is, except that He is a spirit, which is no answer; the latter does not care to bother himself about trying to form a theory as to what "nature" might be. Let us go back to the human body, which we know about the best.

It is composed of millions of cells, each one having its individual existence and its properties working together in harmony towards one common aim. There is no outside power controlling their association; they all grew out of one cell and developed into a complicated organism through their innate faculty of being able to accommodate themselves to external conditions, for that is the reason they pooled their forces. Individually they are not conscious of their separate existences, nor do they individually know of the existence of their fellow cells. Every man is conscious only of one existence. The entire united individual, however, exhibits certain attributes which can be safely termed single attributes and not the separate attributes of individual cells. Man has an intellect which performs only single acts; his volition manifests itself only through single acts. Man is not conscious of any outside regulation of his acts, whether corporal or mental. Man is self-existent, at least for the term of his individual life. He began with the fecundated ovum, and this ovum was developed by evolution lasting countless ages from the universal form of life, the cell, to which we can almost demonstrably trace it. There life seems to stop. But that first cell was but a necessary form of force manifestation in order to maintain force activity. This force during the millions of years through which we can follow its activities developed millions of forms of life, and yet it always remained the same. It does similar work in

man when developing the various organs of the human body, and does it through its innate powers. This even the most zealous religionist at all acquainted with the demonstrated facts of science must admit. Taking into consideration, then, this one scheme working in the entire known universe, working similarly everywhere, in the formation of the heavenly spheres as well as in the evolution of a humble insect, would it be unreasonable to say that the term "God" stands for all the collective attributes of the universe, just as the term "man" stands for the collective attributes of all the cells which compose him?

If we must have a picture, let us say that the solar system is a molecule (if we want an important location) in the brain cell of God.

CHAPTER III

DREAMLAND AND THE SPIRIT WORLD

I. BELIEF IN HEAVEN AND HELL AN OBSTACLE TO PROGRESS

The belief in individual immortality is one of the greatest stumbling blocks in the path of man's intellectual and moral progress. It is an obstacle which man has not been able to pass for centuries, although it is obviously not a satisfactory or a rational solution of the all-important question of what is his destiny. There are several reasons, both inherent and external, for its persistence. It is naturally very attractive and appeals very strongly to man's fancy. He is fascinated with the idea that after this life there is another, a perfect one, according to his present standards, in which all the desires of this life will be satisfied. His imagination has dwelt on it for centuries, ever adding to and refining upon it, and this notwithstanding the fact that he has no proof for it,—that scientific investigations, if followed out to their logical conclusions, tend to disprove it. Its hold on man was strengthened by its intimate connection with two other beliefs which, for reasons of their own, have equally endeared themselves to

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him and have taken just as deep a root in his mind: these are the belief in an extraneous God and the belief in future rewards and punishments. Around these three beliefs revolves the entire system of our ethics: they are the groundwork of our morality, the wellsprings of our hopes and aspirations, the incentives to our ambitions and the guides of our pilgrimage on earth. This is sufficient to crush any one who attempts to argue against them, and he will receive but scant attention, being considered as the enemy of everything that is good in life and the social order and the destroyer of all earthly consolations.

This trinity of beliefs, as now developed, is inseparable. It marks an epoch in man's mental and moral growth and a step in his evolution; so that it is vain to think that it will never be supplanted by others. To hold differently would be to claim that we have reached perfection, an absurd proposition.

"GOD" OUR "FATHER"

Not knowing better, we like to think of God as a sublimated human being; we like to look upon Him as a Father and transfer to Him the affection, reverence and obedience we naturally experience to our earthly parents. The idea of an omnipotent personal God as our Father presents to our minds something palpable and concrete, something that overawes us, compels our admiration, inspires in

us the feelings of affection and veneration, but which we understand just as much or as little as our earthly parentage. We are deluding ourselves that by making a father out of God we thereby solve the problem of our origin. But do we? If we did understand our descent from our natural parents, the fatherhood of a personal God would be a solution of this question; but how much do we know of the beginning of our lives? Next to nothing. Biology shows us certain manifestations of the life principle, but its essence is still a profound mystery. This belief in a one personal God as a Father is but substituting one mystery for another, or, rather, making two mysteries out of one. Such solutions of vexing questions are dangerous to human progress, because they lull the mind into security, paralyze its activities, without even satisfying its longing and thirst for knowledge. And after all, it is not even a conception of the intellect: it is merely a fiction of the imagination. You can abstract all you wish, you can split hairs indefinitely,—the impressions received in your childhood will remain: the one personal God will always remain an old man. You can give Him attributes inconsistent with such a picture: they will never erase it from your imagination and memory. When you talk of omnipotence, you will always conceive Him as a master magician who by a movement of His hands can produce the universe; of omnipresence you

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have no conception, or at most you think that He is always behind your back; but at all times He is but a most perfect old man.

HEAVEN AND HELL

The reasons for the obstinate persistence of the belief in future rewards and punishments are so obvious that they hardly need proofs. It is based on human selfishness and the expectation of gratifying all earthly desires. Every one hopes to go to heaven and to see his enemies frying in hell. And strange to say, the belief in hell, which one would expect to be the most firm, was the first one to be shaken. No doubt it is because it is so repugnant to the others, and it has been worn threadbare. Immortal souls to be eternally damned, infinite love and mercy condemning these souls to eternal tortures are incompatible terms. To create a soul to be eternally damned seems rank injustice: it is an aspersion on the omnipotence and perfection of God; for why should He not create perfect beings? There seems to be no reason for it.

OBSTACLE TO INTELLECTUAL PROGRESS

Being so dear to the human heart, this trinity of beliefs has been a serious obstacle to man's intellectual progress. Why has the theory of evolution so many and bitter enemies? Is it because it is unreasonable or groundless? No; the reason is that it tends to overthrow this trinity. Why

do biologists stop at the very threshold of solving, at least partially, the mystery of life? Is it because the portals are locked to them? No; because by entering them they would not find an immortal individual soul there, which, in turn, would shake the other members of this trinity and overthrow the entire structure built upon it. Why do they stop there and say: we study only the material phenomena of life, we have nothing to do with the soul; that is for the psychologists? Why do they separate the soul from the living body, when every discovery points to their intimate unity; when they admit, in the same breath, that it is the soul, or some principle, if you are not satisfied with the former term, that gives to matter its attributes of life? Because they are afraid to antagonize this universal and deep-rooted belief in individual immortality. They seek refuge behind the excuse that it is an unsolvable mystery, yet at the same time they talk glibly of electricity or chemical affinity as if they knew more about them. They are all but terms standing for collections of manifestations.

DRAG ON MORAL PROGRESS

These beliefs have been a great drag upon man's moral progress as well, because they prevented him from rising above the gross utilitarian motives. The hope of a heavenly reward, even though idealized, is nevertheless utilitarian, selfishness being its underlying motive. Avoid do-

ing evil because it will surely revenge itself upon you, ye shall not lose your reward, are the current accepted maxims. The principle that virtue is its own reward has taken but a weak hold on man under this system of ethics. Belief in the eternal punishment of our enemies has somewhat subdued our thirst for vengeance and our hatred; it has decreased violence, but it is only persuasive and tends only to postpone the gratification of these desires to after-life. But at that we highly admire unselfish self-sacrifice and consider it the height of perfection, which is proof positive that it is our real ideal. The life of Jesus stands out of the pages of history and grips our very souls not so much on account of his exalted ideals, his wise teachings, as on account of his steadfastness to his principles, his sincerity and courage, but mainly on account of his readiness to give up life for others. He has millions of followers because they believe him to be the "Lamb of God, who taketh away the sins of the world" by sacrificing his life for others.

We are wont to boast of our great progress; and no doubt we did make rapid strides along some lines, mostly material and intellectual, but morally we have been at a standstill for many centuries, and we shall remain so until we change our standpoint, until we change our motives. We may have refined upon the application of our underlying principles of ethics by substituting spiritual for material rewards; but what is the difference

whether we do good in hopes of temporal gain, because honesty is the best policy, or to win a crown in heaven? The motive in both cases is a selfish one. We hear it frequently asked whether Christianity is a failure. That is a sign that we feel things are not as they ought to be,—which is a good sign. Why is it unsatisfactory? Because its actuating motive is selfishness, its standard self-love, and therefore it failed in its ultimate purpose. It resolves itself into a conflict between the hope of an indefinite, spiritual, future gain and the prospects of present material and substantial profit. Shall a bad tree bring forth good fruit? Self-love will remain self-love, and the prospect of a future reward is easily drowned by the prospect of present advantages. And this the more surely as this heavenly reward is represented as hard to gain and easily lost. Thus selfishness is prescribed as a cure for selfishness. We are asked to forego present tangible advantages for future, ideal advantages. Vain appeal!

II. ORIGIN OF BELIEF IN THE SPIRITS

These three beliefs really are a part of one system, and can be termed as but one belief, namely, the belief in the spirit world.

Now, the spirits, like the poor, we always have had with us. They run the gamut from the fairies and gnomes of the nursery tales through the spirits of the woods, the rivers and the stars of the ancient and of the present day savages,

through the gods and demigods of Greek and Roman mythologies, through the devils and the evil spirits of hell, through the saints, angels, archangels, powers, thrones, and so on, of heaven to the very throne of the one personal "God." They are good, bad and indifferent. They are the delight of the child, the terror of the savage, the object of veneration of the ascetic and the subject of the speculation of the philosopher. Barbarians have offered bloody sacrifices to them, poets have sung their sweetest songs about them, painters have lavished upon them all the wealth of their fertile imaginations, sculptors have expended on them the cunning of their dexterous hands, and thinkers have exhausted upon them the ingenuity of their minds. Man has believed in them since the first days his reason dawned upon him and even to-day some of the greatest intellects believe in their existence in some form. They have been represented as crude idols, as beautiful human beings, and as intangible substances that can be conceived only after a great deal of metaphysical abstraction. Even material and exact science and mathematics have not been altogether free from their influence, and an explanation of their existence is sought in the fourth dimension. They had a tremendous influence on shaping human development and played an important part in human history.

What is the foundation of this persistent belief for which absolutely no proof exists? What

is the probable origin of this rather fantastic belief? This entire structure of the spirit world seems to rest upon nothing more substantial than dreams. As orthodox thinkers and theologians use the universality and the persistence of this belief to prove its verity and, as it is intimately connected with the belief in the one personal God, the solution of the question is more important than it would at first appear. They argue that it is impossible that all mankind could err and that there must be some objective reason for this belief. The trouble with this argument is that it starts with the wrong premise, namely, that many errors may make one truth, that a whole lot of nothing may make one something. If you guess often enough, you will necessarily guess the truth.

That man always had dreams we can safely assume. From what little we know of animal psychology, we can assume that even animals have dreams. From history we know that in the past dreams were taken very seriously and were given a supernatural trend. It is stated that some of the most awful mysteries of revealed religion were explained in dreams and that the destinies of nations were guided through them. Joseph had the mystery of the incarnation of Christ explained in a dream, and Jacob's ladder was the mainspring of his ambition. And some of these dreams satisfy our present thinkers too! If that be so, what explanation could an ignorant savage find for his experiences, good and bad, in dreamland?

Take an American Indian, for example, roving over the plains some five hundred years ago. At the close of the day he retires to his tepee and lies down to sleep. Without knowing how it happens, he meets his dead father, whose body, he knows, he placed long ago among the other dead of his tribe along a river bank far away; and they go hunting. He comes upon a beautiful deer and gives chase, which leads him over unknown lands; he converses with his father; he performs almost impossible feats of strength and speed and finally brings down the deer. Suddenly the entire scene vanishes and he again finds himself in his tepee, where he lay down, but no signs of his hunting trophy, and he finds that it is another day. He relates his experience to his squaw, but she tells him that because their child had been ill nearly all night she did not sleep much, and that she saw him lying all the time in the same place as one dead, and that his father was not near him, of course. Here, then, is a mystery which his crude mind cannot solve in any other way than by supposing that there is another world, similar to this one, in which reside the persons of those who died. Did he not converse with his dead father? Did they not hunt the deer together? What other explanation could be found by this untutored savage? It requires a strong and developed intellect to comprehend that the dream existences have no objective realities, and especially because one finds himself among them. It is difficult to

draw the line between waking and dreaming consciousness. Can we wonder that an ignorant savage cannot distinguish between them? And then, when wandering through the forests at night, he heard mysterious sounds and saw queer forms and shapes; can we, therefore, wonder that he associated them with the spirits of his dreams?

The belief, once it took root, could not be eradicated completely to this day. In his savage state, man was not given to investigation and to analysis; the simplest and the most plausible explanation suited him, and the existence of spirits was the simplest and most natural explanation of his dreams and of his own destination after death. With advancing knowledge, man dissociated his dreams from his belief in the spirits and began to refine on them. This process of refining upon the spirits of the dreamland is plainly written on the pages of history. To the question, what originated the belief in the existence of the spirits, we can find no other plausible explanation except this, that it had its beginning in dreams. Curiosity and the desire to find an explanation for every experience is the main attribute of the human mind. When contemplating the remains of a man, the question, what became of that portion of the man that gave it life, naturally presents itself, even to the savage. His experiences in dreamland suggested to him a concrete answer. They suggested to him the existence of another world, in which the spirits of the dead could be found.

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Death was but a transition from this world into that other world; there went out of the body something that assumed in that other world a similar shape. The further back in history we go the more grossly material man was, and his spirits were more like material beings. His imagination formed pictures of only material beings, and when it performed its functions in semi-conscious stages, in dreams, independent of the senses, it reproduced to his savage imagination beings which in his fully conscious stages he knew to be non-existent. But his crude mind was not given to analyzing itself, and the result was the mixture of the two stages and a belief in the existence of the dreamland beings. It was easy to construct another world in which the spirits of his departed friends had their being, who could not be perceived in the ordinary way, who made no impression upon his senses, who had different attributes and who could do things which he himself could not perform. To the savage, then, man existed in the body in this world, and after death only in the spirit in the other world, but that spirit possessed a similar shape because he has so manifested himself in dreams.

III. INDIVIDUAL IMMORTALITY

From the belief in the spirits to the belief in individual immortality is but a short step; in fact, the latter is but a corollary of the former. If the spirit of one man lives, there is no reason why the

spirits of all do not live. That there is a strong desire in man for individual immortality there is no doubt; we resist the thought that death ends all: but the existence of the desire is no proof of the existence of the object desired. If we turn the searchlight of our present knowledge on this belief and disregard our deep-rooted belief in the existence of the spirits, what is there left of individual immortality? If the soul is a substance that can exist with its faculty of remembering intact, without the body, how does it do so after death? What becomes of it after death? The orthodox, hoping for the eternal joys of heaven,—what does he really want? To remember his present life, his sorrows and tribulations; otherwise the consolations of his religion would be but scant compensation for his present sufferings. Heaven would not serve as an incentive to right living; nor would the terrors of hell be a restraint upon his evil tendencies.

SELF-CONSCIOUSNESS

To individual immortality the persistence of memory after death is indispensable; it is necessary that man remember in after-life who he was in this world. The scholastic philosophers hold that the body is the principle of individuation; and they are against a stone wall when asked to explain how it is possible, if that be so, that man's soul retains its individuality after death. But in reality there is another means whereby man knows

that he is a separate individual, or his identity, which makes him conscious of his separate existence, namely, his memory. Bury the body and destroy the memory, and what is left of the individual? What would there be to keep separate the life-giving principle or force which vitalized the body and made it perform its function according to a well defined plan? Science has demonstrated beyond a doubt that man's memory depends absolutely upon the proper working of certain material organs, certain portions of the brain. The knowledge of the ego is but the accumulated experiences of the man stored up in his memory. Man is conscious of his existence because of the perception of the impressions received by the sensitive organs, but if he lacked memory he would not know his identity, for there would be nothing to connect the perceptive experiences of one moment with those of another moment. Furthermore, we know that loss of memory is followed by loss of identity, and that injury to a certain portion of the brain will produce loss of memory. Our identity begins with the time we can remember.

Sleep is induced when the activities of the sensitive organs are suspended, and consciousness of existence is also thereby suspended. During the dreamless portion of sleep, because of this suspension, man is the same as if he were dead. Consciousness returns when these organs resume their functions, and partial consciousness, when mem-

ory alone begins to functionate and produces dreams. What would happen to a man if he died in his sleep? How would he regain the consciousness of his existence, which depends upon the operation of his material organs of perception, and how would he regain his identity, which depends upon his memory, which cannot act without the material organs? And he would necessarily have to regain his memory, for how would he know who he was in this life? A violent blow on the head will produce unconsciousness because it disturbs the organs of perception and memory, and consciousness returns when the effects of the blow wear off and the organs regain their normal condition. Anæsthetics produce unconsciousness because of their action upon the nerve centers, and consciousness returns when their effects wear off. How could a man regain his identity if, while unconscious whether from a blow or from an anæsthetic, his organs of memory were surgically removed? You say he would die: granted, but that does not answer the question, for the spirit does not take the brain along with it into the next world. On the other hand, life is possible without consciousness and memory, all depending upon what portion of the brain is injured or removed.

IV. GENERAL IMMORTALITY

We have every reason to believe that nothing existing can be annihilated, and that, therefore, when a man dies his component parts but change

form,—that both the body and the life-giving principle continue to exist in some other form, and to that extent we can claim immortality for our spirit, whatever that be. But there is a grave doubt whether the collection of recollections which constitute man's individuality and identity persist after the destruction of the material organs which supported them. There certainly is no way of proving it, and the reasoning against such persistence is very strong. The believers in it flatly assert that there is individual immortality, but after boiling down all their theories and speculations to hard facts there remains nothing more substantial than dreams and simple, unquestioning faith in the words of persons who believed in spirits and dreams.

If there is not individual immortality, what becomes of man after his death? This question has been asked by man ever since he began to think,—although very vital, so far it has not been answered satisfactorily.

There is no doubt that man consists of two principles: his atomic body and a vivifying principle which coördinates these atoms to one common end, even to the knowledge of the existence of the entire organism. Science has proven that these component parts separate when the conditions are unfavorable for their joint existence; the atomic body then behaves as any other lifeless substance, governed solely by the chemical laws as if it never had sustained the life principle. Of

course, the composing atoms or molecules, whatever they be, are as enduring as the universe itself, whatever that is. Death is not annihilation for them, only a change of form, although the organized being of which they were the component parts has ceased to exist as a whole. What becomes of the life principle? Is that destroyed or annihilated? But first, what is this life principle?

V. THE LIFE PRINCIPLE

If we noticed its manifestation only in human beings there would not be so much objection to the assumption of orthodox theologians that it persists in existing after death as an individual, although in another form. But we see its manifestations in a multitude of forms and in beings to whom the blessings of immortality are denied, so that to be consistent we must admit that either all live beings are immortal or none. Does man grow and vegetate? So do the plants. Does man feel, see, hear, taste and smell? So do the animals, some even to a greater degree than man. Does man experience certain feelings and sentiments of love, hatred, joy, anger, gratitude? So do the animals. Is man conscious of his existence? We have no reason to suppose that the animals are not; in fact, everything points to the supposition that they are. Has man memory? So have the animals. Does man reason? The animals seem to do the same, the difference being mainly in degree. What, then, does man possess

that other living beings do not? He possesses the same faculties as the animals, some more intense, others weaker. His greater powers of reasoning make him a responsible and, therefore, a moral being; but that alone will not preserve his identity after his death, because reason is not the faculty which maintains man's identity in this life. To attribute all these similar functions or acts of the animals to instinct does not solve the difficulty or answer the argument, for it but raises another question, namely, what is instinct? It is neither physical nor chemical force nor anything material. It is but solving one mystery by proposing another.

That the life principle is a specific and distinct form of force, different from the ordinary physical and chemical forces, there is no doubt. Biology proves this most emphatically. Its essence lies in its power to coördinate physical and chemical forces to one common aim. As long as it can accomplish this, life exists; when it becomes weakened, the other forces overcome it and the organized being ceases to exist. We see life in its simplest form in the unicellular organisms, which essentially is not different in the most complex multi-cellular being, man, only in the manner of reproduction. Besides coördinating the physical and chemical functions, the life principle of complex beings also supervises the growth of the cells and directs their activities towards one common goal. While unicellular organisms maintain

themselves by their individual exertions, the cells of an organized being unite their efforts to maintain themselves by preserving the entire being. Synthetical chemistry and biology are straining all their powers to produce living organism in the laboratory by chemical processes, going on the theory that life is but a chemical reaction. There is every reason to believe that they are proceeding on a wrong assumption and that they will never succeed. Life and the chemical forces seem to be two opposing forces, and are constantly at war with each other. The chemical forces are trying to destroy the life force, while it is exerting itself to overcome them. The chemical forces do not possess the attributes of coördination, they act always in the same way; how, then, can they be made to restrain their activities without placing over them another force? Yet it would not be inconsistent to admit that, starting with life in its most simple form, the cell, up to where it manifestly possesses the faculty of perception, it could be possibly explained by chemists; but chemistry will not explain perception, still less, consciousness, reason and volition. How can chemistry explain the faculty of coördinating cells in a complex organism to work towards a common aim? And in what way can it account for the power of differentiating the cells and for assigning to them certain functions during the process of development? How will chemistry account for heredity, the inherent attribute of the two elements to produce

the same kind of a being as its parents? How will chemistry account for heredity of character?

VI. INDIVIDUALITY

THE MATTER AND FORM THEORY

To form a correct idea of the life principle, that is, the force or whatever it is which maintains the uniform chemical composition of the cells, preserves their characteristics through countless generations and supervises the nutrition and reproduction of individual cell organisms and which, besides these, coördinates the activities of the cells to a common purpose, it is most important to form first a definite conception of what constitutes an individual. In fact, that is the main question in the present inquiry, for there is no doubt of our immortality in some form, as nothing that is can be annihilated; but we do question seriously that we persist as individuals. According to the scholastic theory of matter and form — a highly abstract set of metaphysical terms — the soul is the form which is universal and general in all beings of the same species, and the body is the matter, as they call it, and is the individuating principle. We could well agree with this theory if it did not lead to absurdities when the belief in individual immortality of the soul is sought to be explained by it. It is the fundamental axiom of this theory that both matter and form must exist together; one cannot exist without the other. Thus, if we talk of a wooden chair, we must have the wood,

which is the matter, and it must be fashioned into a chair, that is, possess all the essentials of a chair, which constitute its form. It is easy to see that while the wood is in the shape of boards it is not a chair, and that the plans of a chair in the mind of a joiner do not make a chair either. When the joiner fashions the boards according to his plans, a chair is brought into being: break it up and it ceases to be a chair, although the wood is there. From this illustration two other principles can be deduced: that the form is universal and that it exists or subsists in all the essential parts of the matter. It makes no difference which particular chair we mean: all have the same attributes, all are made for the same purpose, all must have the same essential qualifications; it is the wood, or the matter, which makes the individuals. Every essential part of a chair is necessary to its makeup, whether it is the legs, the seat or back, if that kind of chair is meant. A piece of wood fashioned like the leg or the seat of a chair may be a chair leg or seat only when it is a part of a chair; it is not that either before it is put into one or after it is torn away from one.

Now let us apply these principles to the human soul, bearing in mind that we must not disturb its individual immortality, which, resting on the authority of the miraculously revealed word of God, is presumed to be absolutely true. According to this theory, the body is the matter and the principle of individuation, and the soul, which is

universal, is the form. If that be so, how can the soul exist at all after death, and further, how can it exist as an individual? Orthodox theology answers: "After death, God supplies in some miraculous way — and everything is possible to God — the lack of the body, which is, of course, necessary under our theory to the individual existence of a human soul, until the great day of resurrection, when the two will become united again." Simple and easy! And that is supposed to be a rational method of looking at it, and a solution of a vexed question. When your theories lead you to absurdities, hide behind miracles and revealed faith. Now let us take the other deduction, namely, that the form is indivisible and subsists in its entirety in all parts of the individual, that is, that the entire human soul resides in every part of the human body, and see where it will lead us to in view of our present knowledge and scientifically conducted experiments. What becomes of the soul that subsisted in an amputated leg or arm? No plausible answer. Another mystery! But let us carry that a little further and consider a case of successful skin grafting. It is not necessary to analyze some of the more recent but not thoroughly successful experiments of transplanting whole organs. A loses a portion of skin on his face by scalding: B offers the necessary skin from his back. Now that skin, to be living, must have a soul, and is permeated with the entire soul of B. It is transferred to A's face, matter and

form, body and soul. It takes root and keeps on growing as if it were on B's back. After this skin continues to live on A's face, whose soul has it? Mind you, even during the transplanting operation it had to have one, for if the soul had left it, it would have died, and how could it have been revived? If it becomes A's soul, then A has two — his former soul and B's, if it is B's; then what was left to B? We must not forget that both of them have individual existences, under this theory; both are indivisible and both have hopes of future individual immortality. Poor A has two souls to save, a doubly hard task, while B has none, and can live an absolutely free and irresponsible life; for why should he worry? He has no soul left. But what if A should lose both of them? There would likely be a lively fight between the two on the day of resurrection. If the soul is indivisible, where does the child get its soul? The parents do not lose theirs, for they continue to live. The orthodox theologians answer that it gets it by a special act of God. If that be so, then God is creating souls every day, and the Bible is wrong when it says that He is through with the creation and that He is now resting from His labors. Furthermore, He depends very much upon the will of man, who must first create favorable material conditions, that is, supply Him with bodies to find suitable subjects for His souls. Under these conditions God cannot be called omnipotent. But, although it may be premature just at this stage

of the discussion,— following out this reasoning to its logical conclusions,— does it not appear that man is collaborating with God in the work of the universe, and is not his part of the work of great importance?

But we have a still stronger refutation of the matter and form theory, and, for that matter, of the entire belief in individual immortality, in Dr. Carrell's successful preservation in life of animal organs after their separation from the rest of the body. At this early stage of these experiments even partial success is a strong argument, and there is no reason why these experiments will not be successful; for do we not see it in plant life every day? We see tree grafting and the planting of sprigs which assume a new individuality.

SCIENTIFIC THEORY

Now then, let us take the facts that biology has demonstrated and see whether we cannot construct a reasonable theory which, at least, will avoid these absurdities. We have the live cell to which all living things are reducible. We say that it is alive because it shows certain universal activities: it assimilates and it multiplies. But even assimilation is different from accretion in lifeless substances. The growth of the cell is limited, while lifeless substances, conditions being favorable, grow indefinitely. Of course this limitation is really attributable to the power of multiplication. The peculiarity of cell multiplication is the per-

petuation of characteristics, or heredity, of the parent cell. Crystallization is somewhat similar to cell multiplication, yet it is clearly distinguishable, and the two processes cannot, under any circumstances, be considered as similar or identical. Crystals will not separate of themselves into similar crystals after a certain amount of amorphous matter has been added to them, although some will by the application of external force, by fissure, separate into smaller crystals of the same shape, but they will not do so invariably of themselves after they grow to a certain size. In other words, it is not an automatic process of multiplication of individuals. This principle determining the growth of the cell and forcing it, as it were, to separate must be considered as distinctive of the life force. On the other hand, it shows how little difference there is between the different forms of beings and how graduated the transition from amorphous matter to reasoning human beings. Besides, this difficulty vanishes when we come to the consideration of complex beings. Cells also show other peculiarities, such as the power of definite locomotion, the production of secretions at indeterminate times, which indicates volition. These general attributes of cell life are universal, and show themselves in all forms of life, from the lowest to the highest. In that respect the brain cells of a philosopher differ in nothing from the amœba. To this extent we can safely endorse the matter and form theory of the scholastics, but

when they seek to explain by it the belief in individual immortality we must part company with them. We must right here also part company with the materialists, who seek to explain all life phenomena by attributing them to what are ordinarily called physical forces, as electricity, heat, magnetism, chemical affinity, and so forth. Whether we call it a spirit or soul or by any other name, we must concede that the life principle is a specific force. And it will not help the materialists any to say that so far we have been unable to answer the question of what life is. They have no definite ideas of the other forms of force, either. The wave theory, for example, is not a satisfactory solution. They all stand for groups of manifestations. We know as little of what electricity really is as we know what life is. We do not have of these the same conception as we have, for example, of numbers. All we know is that under certain conditions electricity will do certain things, just as we know that life will act in a certain way under given conditions. Nowadays the biologists experiment with the life force as physicists do with heat or electricity, or the chemists with chemical affinity. And, by the way, this term "chemical affinity," in spite of constant attacks upon it, has retained its position as a specific force. Life comes from preëxisting life, heat from preëxisting heat, electricity from preëxisting electricity. But life has this one peculiarity, and it may truly be called specific, that it of itself strives

to keep active, while the others may be so neutralized that nothing but some external force will make them active again or make them manifest themselves again. Take, for example, heat. By the life force it was imprisoned in certain chemical compositions as part of a cell of a tree; there it remained in the wood and in the coal into which it formed for thousands of years, until by the application of heat it is again released. Everything seems to be electric, as appears from the process of induction, yet this electricity will not show itself until brought into proximity with active electricity. But neither the chemist nor the physicist can by the widest stretch of imagination attribute the coördination of cell activities in complex individuals to their pet forces, which are really the servants of the life force.

Mounting higher in the scale of life, we come to the other group of living beings, the complex or multi-cellular individuals. These consist of groups of cells united into one individual, coöperating for their common welfare, themselves functioning as if they were independent cells; that is, they assimilate and reproduce the same, and the whole individual reproduces also. Only the manner of reproducing the complex individual differs from the simple process of segmentation. This is true of the simple plant as well as of man, the highest form of complex life. In all of them life begins the same, by the fusion of the two elements, and up to a certain stage in the development all

look and behave alike. Then comes differentiation of cell functions. Cells derived from the same parent cells assume different shapes, develop different chemical composition,—all this having a well defined aim in view. Groups of cells form themselves into distinct organs, all different in construction and designed to do different work in the economy of the complex individual,—the purpose of all this being the preservation of all the cells by preserving the entire group and the reproduction of the group individual. What supervises this development and what preserves the organization after it is completed; what induces this coördination of functions? Can it be attributed to physical or chemical forces? Why do they not act the same way when not connected with living things? What is the purpose of this complex being? The elimination of chance and the preservation of active life. The higher we rise in the scale of life, the more manifest becomes this maxim. Unicellular living beings depend for their existence upon favorable conditions and surroundings. If the element in which they subsist contains necessary ingredients, they can thrive and multiply; if it does not, life ceases to manifest itself. In complex beings, the entire individual provides favorable conditions for the cells of which it consists: that is the reason for its existence. It has different organs which procure, prepare and supply the entire cellular community with the necessary elements of successful life, eliminate

harmful by-products and combat all other cell life not germane to them. True that these organs use the ordinary physical and chemical forces to accomplish their purpose, that they are built and constructed and operate along mechanical lines; but there still remains clear and distinct the separate something which directs these activities. This the materialist overlooks. He makes the fatal error of taking the means for the end. He thinks that because the energy in the body is generated by the known process of combustion just as it is in the boiler, the body or its organs are no better than a boiler and that he has found the life principle.

But essentially there is no difference between the life force which manifests itself in an oak, in a horse or in a man: the life cell is the same everywhere; but some groups are coöperating better and more efficiently than others; the higher we go the more and more is provided against contingencies and less is left to chance. All the activities of complex organisms, the center around which the whole scheme revolves, is the preservation and perpetuation of cell life. The existence of any particular individual, whether simple or complex, is immaterial. If one complex group of cells, or a simple cell, has the power to destroy another group or individual cell, it is but to preserve its own cells or itself. Thus the destruction of individuals is but a means of the preservation of life. A cat kills a mouse and thereby supplies

food to its own cells; its being able to do so shows its greater efficiency to perpetuate life. Consequently we must not attach too much importance to the individual or group of individuals; their perpetuation is not the end, but only the means.

Here we have a coil of wire charged with electricity in a perceivable way; we insert into it another coil which was not electrified. As soon as the smaller coil is placed within the larger one, by a mysterious process which we call induction it also becomes appreciably electrified. While to a certain extent we can trace the source of the electricity in the larger coil, we do not really know whence it came, but we know still less of the source of the electricity in the smaller coil. The larger one did not apparently lose any of its force; whence, then, came the electricity in the smaller coil? But we have two electrified individuals. In one hand I have a piece of hot iron; near it I hold another piece of cold iron. After a while the hot iron becomes colder and the cold iron becomes warmer. To a certain extent I can trace the source of heat in the hot piece of iron, but I do not know what heat really is or whence it ultimately came. Here we have two heat individuals. I plant the seed of a violet in the ground; a plant grows out of it and produces more seeds, which if planted will produce more violet plants. To a certain extent I can trace the force which makes the violets grow, but I do not know what the life force is. Here we have two life individuals. We say, and we con-

sider it as an absolute truth, that heat, electricity, and other what are called material forces, do not become annihilated just because they cease to manifest themselves in some particular objects. Our present theory is that they do exist universally and that they are indestructible, but that they can be made to manifest themselves under favorable conditions. Such conditions are the individuals. Why cannot we say the same thing of the life force?

Dip a wooden cask into the ocean: as long as the wood will last it will keep separate and distinguishable the quantity of water which it contained; but as soon as the staves rot, the water will mix with the rest of the ocean and become indistinguishable; it will lose its identity, its individuality. Should it acquire while in the cask additional salts, these will become diffused and add to the total salinity of the ocean. The experiences which one individual acquires in his lifetime become the experiences of the whole, and will make the elimination of chance, the grand purpose of all life, the more certain. That is the work of God; it is a step in evolution.

VII. ACTION OR INACTION

Biology, then, has demonstrated that all the organized living beings have a similar beginning up to a certain stage of their embryonic development and are indistinguishable; and it can be safely said that in the subsequent manifestations

of the life force man possesses essentially no faculties which are not possessed by other animals, the difference being only in the degree of their efficiency. If that be so, why should man alone be individually immortal? We come to this dilemma: either all life is immortal or none; and further, either all animals are individually immortal or none. Plants have the same vegetative faculty as man; if it is persistent in man, why not in plants? Animals have a memory to make them individuals the same as man; if man is individually immortal, why not the animals? The trouble is that ancient prejudices have raised man to a very high plane in his own estimation, and have created in him a very exalted idea of his own importance and clouded his reason, so that he considers himself humiliated to be classed with other animals, which prevents him from taking an unbiased view of the world. Either there is heaven and hell for all animals, as for man, or for none, with difference only in degree. The dog would be satisfied with a plentiful supply of good bones, with a shady and warm nook to sleep in and no fleas to bother him; while man craves a golden crown, a pair of wings, and a harp, and the satisfaction of knowing that his earthly enemy is eternally frying in hell. In the grand scheme of the universe all life is equally important and precious, subject, of course, to the law of the survival of the fittest individual. There are no special exceptions in favor of man. If we believe in an in-

dividual God sitting on the throne of heaven and ruling the world like any other ruler by divine power, the human mind cannot solve the question of immortality on a rational basis; it must forever remain a matter of faith in revealed religion. Our knowledge of life even to-day and faith in individual immortality cannot stand side by side. If, however, we take the pantheistic view of God and combine it with the evolution theory of the origin of the universe, we shall have a rational basis to work upon. If the world is but the manifestation of the activities of the Infinite, and if the different beings are but the different forms of this manifestation, then it is plain that man is immortal,—but not as an individual, but as a part of the entire indestructible universe. The force that enlivens his body is but a spark of the force that maintains the universe. In him it manifests itself one way, in the plant in another way, and in the inanimate matter but in other ways again. This conclusion is not at all as humiliating to man's pride as it would first appear: is it better to be a part of the all-pervading Infinite than to be an insignificant individual subject to that Infinite? What matters it whether, after "we have shuffled off this mortal coil," we can remember who we were in this life, can recall our experiences on this earth, recollect our trials, tribulations, joys and happiness? Is not the knowledge that we shall be merged in the Infinite and continue to take part in its activities more nobling

than the belief that after this life we shall wear a golden crown, sprout wings and sing hosannas for all eternity? Is not the participation in the activities of the universe for all eternity more inspiring than an existence of utter leisure and inactivity? Is it not better to forget the self-created worries of this life, its artificial unpleasantness and man-made injustice, than to hope that in after-life we shall remember them all but be comforted by the knowledge that those who caused them are eternally damned? If we are to be transformed into perfect beings, would that not be a fly in the ointment? And would not our perfect beings, their feelings of mercy being intensified, feel miserable to think that so many other beings have to endure the eternal tortures of hell's fire? What a monotonous existence that would be! Of course there is entertained a more spiritual and intellectual idea of heaven,—namely, that man's thirst for knowledge will be satisfied and all the bothersome questions of this life will be answered,—that all the noble ideals of man will be attained; but there is no doubt that the complete satisfaction of all these intellectual desires would soon pale upon us; in fact, such a view contains an absurdity. It is the very inability to satisfy these spiritual and intellectual desires that constitutes their charm. A satisfied mind would be like discharged electricity:—it would be existent, but not perceivable. If man were to know everything about this world, with what then would

his mind occupy itself? How could a man whose principal desire in this life was to do active works of charity and mercy satisfy his desire in heaven? He would like to help the damned, and not being able to do so would make him miserable. In other words, what would be the use of having a mind if it did not have an opportunity to delve and to inquire; what would be the use of having desires if they should be satisfied fully at the very beginning of this existence?

It is not God's plan: if it were, He would have created all beings perfect instead of developing them through the slow process of evolution. He could have done it and then rested; but the ideas of rest and of an Infinite God are incompatible, and we therefore see the universe unfolding itself like a beautiful flower, the contemplation and investigation of which, though only fragmentary, are worth more than an eternity of peaceful bliss.

But it may be objected that, since the doctrine of individual immortality has played such an important part in civilizing mankind in that, with the accompanying doctrine of future rewards and punishments, it was a restraint upon evil doing and an inducement to doing good, it ought not to be stricken down. There is no doubt that it helped in some respects to do all this, but it does not follow that it is indispensably necessary to future progress and that it will always be suitable. Heaven and hell have lost their influence to a great measure with millions of people. Advanced

knowledge has shaken man's faith in them; the whole structure is tottering. Neither does it follow that man's ethical principles should never advance. There is an inherent weakness in this doctrine of future rewards and punishments. It represents something intangible and indefinite; something far in the future and at best uncertain. Human passions, selfishness and personal interests, the primordial passions, are present realities with which man has to cope in his every-day life. He needs something real to help him in his struggle with them. Hell loses its terror in the presence of overwhelming passion, of prospect of great personal gain and the possibility of satisfying strong desires. It is a question which, though impossible of answer, may still be raised, whether humanity would not have made greater progress had it proceeded along the lines of personal responsibility and honor for the same length of time as it has by basing its ethics on the hopes of future rewards and punishments. Pagan Rome and Greece were sufficiently advanced intellectually to receive these principles into their moral codes. Reason can deduce sufficient principles of ethics from human nature and social necessities.

Taking this view of the human soul, the symbolism of resurrection assumes a new and more exalted meaning. It does not mean the union of the body with the soul to continue an interrupted existence in a state similar to this at some indefinite future time, but an awakening now to

the knowledge and consciousness of our importance in the scheme of the eternal universe. It represents our conscious union with the life as we see it in the lily, the rose, as we hear it in the song of the birds; it represents a union with the spheres of the heavens and the penetration of the spaces of infinity. The glory of the sun becomes our glory, the beauty and the sweet odor of the flowers become our beauty and our odors. It means the doing of the word of God, the passage through the gates of heaven now.

CHAPTER IV

EVOLUTIONARY ETHICS

Political theorists of the Middle Ages have expended a good deal of ingenuity and versatility in their attempts to explain the necessity for rules of human conduct by comparing society to the human body. They went to great lengths in trying to find analogies between the bodily organs and the social hierarchy and civil classifications, and the necessity for them. Their knowledge of the human body being limited, and their purpose being to justify the then existing order of things, some of their efforts look to us truly ridiculous. Thus a certain ecclesiastic, John of Salisbury, who lived in the twelfth century, said that the prince was the head, the senate the heart, the court the sides, the officers and judges the eyes, ears and tongue, the executive officials the unarmed and the army the armed hands, the financial department the belly and the intestines, the landfolk, craftsmen and the like the feet of the social organisms; that the protection of the common folk was the shoeing and their troubles the social gout. Nicholas of Cues, another worthy ecclesiastic, a truly brilliant man, who lived in the fifteenth century,

went into great details along these lines, making use of all the medical knowledge of his age; and he found a counterpart in the social order for every bodily organ, every pleasure and every illness. As is always the case, every such speculator had a jealous opponent who in turn tried to belittle him by reducing his pet theories to absurdities. Thus it was pointed out that if the head be the king, then, since the popes also claimed sovereignty, society was a double-headed monster; that if the common folk be the feet, then society was blessed with a great multitude of them and excelled the centipede. And so on. Such replies necessitated a defense and some refined distinctions and nice hairsplittings, which was the fashion of those days, and the war of wits went on merrily. We all know the fable of the strike declared by the organs of the human body against the stomach, the prototype of modern labor strikes.

I. THE HUMAN BODY A PERFECT DEMOCRACY

Although carrying out analogies to absurd minutiae may become ridiculous, their judicious use may be very helpful to the formation of conceptions, especially of abstruse subjects. The human body, as we know it to-day, is a good type of perfect democracy. The trouble with those sages of old was that they knew little of the body and tried to justify their unjust social order of privileged classes. But if we consider the human body

a perfectly coördinated group of cells, all working in harmony for the general welfare, we have a picture of society during the hoped-for millennium. The ancients tried to demonstrate subordination and to justify it, while the controlling principle of the body is coördination. In the workings of the human cells we see absolute justice: every cell gets all its needs, no more, no less, and every cell performs its functions to the limit of its ability. There are no favorites. While it would seem that the gustatory cell in the tongue when performing its functions of tasting is favored over the epithelial cell in the colon, it is not so; it gets only as much as the latter from its labors. It gets only the necessary food and no more; the pleasant sensation is not favoritism, because it is unconscious of it. The nerve cell in the brain, performing a wonderful feat of reasoning, is not more important than the apparently less noble cell on the sole of the foot. Every cell must perform its assigned duty or it will be cast away. Cells working harder get more food, and it is taken away from those which do not need it.

If men of themselves could so regulate their conduct as to act in such perfect harmony the "kingdom of God" would be materialized on earth and we should not need external rules of conduct. But the Old Nick comes in. Men are not like the cells, they have free wills; they have eaten of the tree of knowledge of good and evil. The cells

have no such knowledge. And with this, sad to say, our beautiful analogy ends.

MORAL RESPONSIBILITY

Man's intellectual faculties are so highly developed that we have made them the distinctive mark of the species. Because man has intellect he is responsible and is, therefore, a moral thing. His so-called free will is not a distinctive faculty. It was developed from the limited ability of the primordial cell to be able to move and to control its movements, and animals, to whom we do not concede this free will, have the power of controlling their actions; they can do things which may be injurious to them or to others. The moral quality attaches to man's actions because he can understand them and their consequences. Insane men, although they evidently have the same faculty of free will, are not held responsible, because they know not what they do. Man is morally responsible only to the extent of his knowledge.

NATURAL CRIMES AND VIRTUES

Man knows himself to a certain extent. This knowledge ought to be so utilized in regulating his conduct as not to do anything that is detrimental to his own nature and contrary to its law. Any willful act which is contrary to these laws is the highest crime of which he is capable. His body is a perfectly regulated society of cells which, if not

interfered with, will attain the aim for which it exists, the perpetuation of life. Any discord introduced into this harmonious working is detrimental to it and is in opposition to the divine manifestation through him. The perversion of the different bodily organs from their natural purposes, the introduction into the system of substances known to be injurious, the prevention of the body from taking the necessary rest,—in a word, anything that is harmful to it is a violation of the eternal laws of nature. Any willful act which shortens life is akin to murder. Similarly, every act which arbitrarily deprives another man of the means of providing sustenance to his own body or which supplies him with substances that are injurious to it is partial murder. Causing and maintaining unsanitary conditions is another crime of this category. On the other hand, helpfulness is a natural virtue, the promotion of the work of the Infinite. We are all brothers, not only because we have banded together in a society, not only because we have descended from some remote common ancestor, but also because the component elements, the cells, of which our bodies consist are enlivened with the same universal life, the same manifestations of the Infinite. The individual is but an incident, a grouping of these cells, the better to carry out the chief end, the preservation of universal life. The question, “Am I my brother’s keeper?” was condemned as soon as it was uttered. And it will not do to say that

everyone has his own free will and can take care of himself; that will not remove the responsibility from the act of any other man. Every act must stand on its own merits, and the test is: will your act have harmful consequences to you or to another? It is immaterial whether you do injury to yourself or to another, whether you damage your own life elements or another's; in either case you are trying to destroy universal life.

II. SOCIAL RESPONSIBILITY

Man knows the social relations in which he lives and their necessary consequences. It would be useless to speculate whether man is naturally gregarious or whether he developed that instinct: society is a fact. It is a means of carrying out the plans of the Infinite. For is not man able to maintain himself better and more securely because he lives a social life? Do not animals congregate for the same purpose?

Social relations demand individual coöperation. The realization of this maxim by everyone is the aim of ethical teachings. Its observance creates the feeling of responsibility, which should be the guiding star of all. Coöperation is social justice. In the human body every cell performs its allotted functions; so every man should perform his duties, because the ultimate success of the society in which he lives demands it. The cells in the human body are ruled by an inexorable law, and they cannot do wrong because they do not un-

derstand their positions in the body. They act blindly, automatically. With the individual man it is different. He has intellect and volition, and, therefore, a free will; he is a free agent. Knowing this and knowing the relations he sustains to others and the whole society, he ought to regulate his conduct so that it be conducive to the attainment of the ends which the social organism has in view. This rule is a positive one. Its observance is not merely restrictive. It not only requires man to forbear from doing anything injurious to others, but it also demands of him to do everything that is beneficial to others and to the entire social organism. In that the purpose of the rules of ethics differs from the purpose of the rules of law. The law is mostly prohibitive insofar as it regulates private human conduct. Outside of the few positive duties towards the state as a whole, the rules of law consist merely of prohibitions. They are in the negative: thou shalt not. Their aim is the preservation of peace and order, absolute necessities. For that reason they are not fully competent to bring about such coördination and coöperation as are necessary for the attainment of social aims. They must be supplemented by positive ethical rules which prescribe what man shall do. The position of the law in limiting itself only to prohibitions can be justified on the grounds of lack of means of enforcing positive private rules, if it had any.

THE MORAL CONFLICT

The task of regulating and coördinating human conduct is an enormous one. There are man's primal instincts of self-preservation and propagation. These instincts are primordial, and are the natural attributes of every life cell. Their accumulated effect is those strong desires, passions and other mental conditions which control our every act. The senses, the intellect, the sentiments and emotions, and even our moral sense and social instinct are but the means of carrying out these primal instincts. Here, then, is the source of conflict between good and evil. These primordial instincts are blind forces,—the cell is not conscious of them; their aim is the preservation of the individual; they are selfish. The mind of the complex individual has found out that the destiny of man, the preservation of the universal life force, can be better attained through social organization and in ways which may have to run counter to these cell instincts; through the coöperation of the complex individuals, and, therefore, rules are necessary to coördinate the acts of the complex individual to that aim, even if some of these rules should in some particular detail place restraints upon the selfish instincts of the cells. The moral conflict is a struggle between the individual and the universal, between the elemental passions of the cells to preserve their lives even if it be necessary

thereby to destroy other cells possessing similar life.

III. RIGHTS OF PRIVATE PROPERTY

It is not, or should not be, the province of ethics to occupy itself with the particular theories for putting into practice this cardinal principle: it should confine itself to the cultivation of the conviction of the necessity of coördination, no matter how it is applied to the multifarious social activities and functions. Thus, for example, it is not within the province of ethics to preach any particular property rights. If all men were thoroughly imbued with the necessity for coöperation and the coördination of all their acts to the common aim, it would be immaterial whether we recognized individual property rights, as we do now, or whether the dreamed-of communal ownership were practiced. The theory of personal property rights is but the present-day means of carrying out the end. It is a debatable question whether it is the best and the wisest means. It certainly is the source of a great percentage of the social evils. On the other hand, neither could communism be successfully practiced unless men did fully realize the necessity of perfect coördination of their individual acts and desires. And by the way, in our system of corporate ownership we are certainly drifting to communism, and it will possibly be the means of ultimately establishing it, even if not in the form in which some theorists are

dreaming of. These, however, are questions of economics and not of ethics, which is essentially educational.

THE MARRIAGE RELATION

Private ownership of property necessitated the establishment of the marriage relation, with its concomitant rules of morality, strictly so called. Licentiousness is a natural crime, a perversion of natural functions; the destruction of its consequences, plain murder; nor does marriage justify this most unnatural practice. Marriage is a social necessity because of the property restrictions. The nurturing and the bringing up of the offspring has been made complicated by our social order, because of personal property rights.

Promiscuous procreation under our present social system and in our present frame of mind and habits of thinking is out of question; it is certainly inadvisable, but it cannot be said that it would be absolutely wrong. Mating for life is not universal in nature, but society has made it necessary. The marriage institution and especially monogamy is not an unadulterated blessing. Together with its parent, the private ownership of property, it has been the disturber of peace and social order. The reason for this is that these two institutions aim to place restrictions on the two primal instincts, preservation and reproduction. Should we return to the earth in, say, a thousand years hence, we should find astonishing

changes along these lines, and they will be due to the radical changes in the views mankind will have of these two institutions. It may be objected that marriage is founded on a natural sentiment, the attraction a couple conceive for one another. True, but in itself that is not an argument for life-long mating and for monogamy, and we cannot positively say that the uncompromising view we take is not the result of sentiments cultivated by environment and training. The millions of loveless homes and the very prevalent vice of marital infidelity are strong arguments against the former, and the fact that the greater portion of mankind, both in numbers and in time, practices and practiced polygamy, which is a comparatively modern institution, argues against the latter. It is a question whether the pangs of jealousy do not outweigh the bliss of single love. Besides, there are more women than men. But as long as our social order remains what it is and our mental state and habit of thought will be what they are now, these two institutions will have to remain. Our feelings even now are undergoing a radical change in the view we take of parental rights and duties. It is a far cry from the absolute rights of life and death which a father had over his children not so very long ago to our Juvenile Court system. The rights of the parents are correlatives of their duties,—a sort of compensation. Now we are changing all this. The theory of our Juvenile Court laws is that the in-

terest of the state in the children is paramount and supreme; that if the parents do not fulfill their duties according to the standards prescribed by law, the courts are given jurisdiction to step in and assume the responsibility of educating the children according to these standards. Compulsory education was the first step in this direction, and we are ever pushing this principle further. The home is beginning to lose its importance. Whether it is a wise departure or not is another question. Here is another indication of our drift towards communism.

IV. CONSCIENCE

Above all our acts there sit in judgment our conscience or moral sense and the sense of justice. But these are variable quantities as to the details, depending upon the knowledge which we have of our nature and the social relations. It is difficult to say whether the moral sense is a separate faculty or whether it is but a cultivated, fixed habit of thought. If it were a separate faculty it might be fair to presume that it would show itself in everybody, yet we know that there are men, even groups of men, in whom it does not show itself; that it is the result of environment and of education seems to be more probable. Even in the crudest savages, nay, even in the animals living in communities, there seems to be the sense of the necessity of some regulation; but we cannot go safely beyond this. It may be argued that since

the cells are dominated by the life principle, controlling and coördinating their functions, it manifests itself in the moral sense of the complex organism, which could be called their collective expression. Conscience is said to be elastic; and so it is. We see variations in its sensitiveness both in the past and among the different races, all depending upon the degree of mental development. When people knew the body as consisting of a number of organs, they thought that in society classes were necessary and that their different rights and privileges had a natural foundation. Some had to be noble and some had to be but drudges and slaves. It was supposed to have been so ordered by God. The Roman ladies, by a turn of their thumbs, gleefully sent to their deaths thousands of valiant gladiators; to-day we prohibit prize fighting with padded gloves. The burning of the Christians and their massacre by savage beasts furnished a holiday for the Roman populace; the execution of a criminal was a public spectacle not more than one hundred years ago; to-day we are abolishing the death penalty even for the most brutal crimes. In the good old days of chivalry, men slew each other for sport; to-day we want the countries engaged in supposedly legal war to show a just cause. The Polynesian even to-day does not scruple to make a meal out of a pious missionary; on the other hand, we have societies for the prevention of cruelty to animals, and people who are vegetarians because they do

not believe that animals should be killed even to furnish them with food. It is not so far back in history that in good old England, in the full view of vast throngs, they cut down from the gallows some criminal before he was dead, revived him, ripped open his body, pulled out and seared his entrails with fire before his eyes, and after he died quartered his body and hung the parts up on the city walls for the edification of the people; while we have written into our Federal Constitution a prohibition against cruel and unusual punishment and decry the public whipping of a wife-beater. In view of such violent and radical changes in the sensitiveness of the human conscience, and the public conscience is but the collective conscience of the individuals, we cannot say positively that it is a standard of fixed value and that it is a separate faculty of the human soul, but rather that it is but a habit of thought. At any rate, it certainly depends wholly upon our intellectual development.

V. JUSTICE

“Justice” is a still less definite term.

The fundamental principle of orthodox Christianity, and a standard of justice, is that because God is infinite justice, He rewards virtue and punishes sin, but that because He is infinite mercy, He has evolved the scheme of atonement by sacrificing His only begotten son to satisfy this justice. First of all, this principle contains an irreconcila-

ble contradiction of terms: either His justice is not infinite, because it is limited by His mercy and love, or His mercy and love are not infinite, because they are circumscribed by His justice. These attributes cannot possibly be all infinite. We question that the infinite love of the Father should allow the sacrifice of His only begotten son for the benefit of insignificant creatures of His whom he could have created perfect, and concerning whom, if He has not done so, His omniscience must have informed Him that they would be sinful and merit punishment. All these incongruities and inconsistencies are assignable to the wrong conception of the term justice; it is the penalty for giving God human attributes, and making them infinite. The infinite is essentially unchangeable, and our idea of justice has undergone various and radical changes. Like everything else human, it has gone through a process of evolution. Our standards of justice have changed and are continually changing. We have, for example, long ago discarded the Mosaic standard of "eye for eye, tooth for tooth."

What is justice? It is an elusive term, and if we analyze the different acts to which it is applied we are almost tempted to say that it has no meaning. Webster defines justice as "the principle of rectitude and just dealing of men with each other; also conformity to it; integrity, rectitude." This definition cannot, of course, be applied to the infinite justice of God.

I hire a man to do a certain work for me and we agree that for its performance I will pay him a certain amount; to do so is an act of justice. My neighbor does ten dollars' worth of damage to my property; upon my request he pays me the ten dollars: that is justice too. There is no doubt about that. A strikes B in the face; B sues him in the courts of justice and A is made to pay a fine and is imprisoned for thirty days. Is that justice? The central idea of the conception of justice seems to be equalization or the rendering of equivalents: it may be advantage for advantage, advantage for disadvantage, and disadvantage for disadvantage. In the first two alternatives we are on fairly safe grounds, but the third alternative is rather troublesome. Equal exchange of advantages is certainly just; to put a person *in statu quo*, when we have caused him damage is also just; but it is difficult to see why one man should be allowed to cause a disadvantage to another who has done him some injury. It is called retributive justice, but the short word for it is vengeance. Now then, whether legalized or not, is vengeance justice? The first two cases may be called absolute and the standards have never varied, but our ideas of retributive justice have undergone radical changes. We do not consider it necessary that men be drawn and quartered in order to satisfy what Blackstone calls "the outraged majesty of the law." It took humanity many centuries to understand that vengeance, whether legalized or

not, is neither beneficial, nor inspiring, nor just. Of course, society for its protection and the preservation of order needs some means of restraining men from violating its laws and rules, but we limit them now to that purpose. We are paroling occasional criminals and giving them opportunity to reform instead of taking their lives or administering corporal punishments. Habitual criminals are put under restraint to prevent them from causing more harm. Otherwise imprisonment is rather in the nature of a persuasive argument than a punishment for the crime. This is a far cry from legalized private vengeance. In the olden days, courts were sitting for the purpose of supervising the wreaking of private vengeance by the injured individuals and to enforce the rules which entitled them to revenge themselves upon those who had caused them injury. It took centuries to persuade men to give up what they considered their rights of revenge. It was considered the duty of the kinsmen of a murdered person to hunt down and kill the murderer, and that was justice. Every crime had its measure of private punishment, not by the way of restraint, but as retribution and punishment. This was gradually changed into fines for the benefit of the state and to imprisonment, the state taking upon itself to do the punishing; and that is called justice too. The question naturally suggests itself, what justice is there in making a man suffer just because he caused suffering to others? If John Smith strikes James Brown in the face,

how is justice served if Brown returns the blow and causes Smith as much pain as Brown suffered? And how is justice served if Smith is made to pay a fine to the state or is imprisoned for a certain period of time as a punishment for the offense? Society found it convenient and necessary to protect private property, no matter how unjustly it was acquired. As long as society enforces this rule of convenience in its own way, we can find no fault with it; but how is infinite justice served, and why should it be invoked to punish the criminal? Why should we expect God to interfere and enforce our rules of convenience? It is not consonant with perfect justice to expect God to condemn a poor wretch to the eternal tortures of hell, because to save his life he stole a loaf of bread from a Cræsus who amassed his immense wealth by oppressing masses of people or extorted it from the sweat of thousands of helpless children? Would God punish an offender just to protect the property of a harpy who piled up a fortune by supplying poison to others, playing upon their weakness and then trying to avoid responsibility by saying that they have a free will and need not have bought it from him? And can we expect that Infinite Justice will punish the weak wretch who succumbed to his wiles and blandishments? Can we call the Infinitely Just God the Lord of Hosts assisting organized butchery to satisfy the ambition of one man or of a group of men?

Our ideas of justice have changed and are con-

tinually changing, the tendency being towards what we may assume to be the absolute standard as typified in the coördination of the cell activities in the human body. "Equality is equity" is the maxim of Equity Jurisprudence; but vengeance, retribution, punishment and preferment are neither equality nor justice. Our ideals are high and they are difficult of attainment, but we are making rapid progress; for centuries are but as seconds in the plans of the universe.

VI. THE "HEART"

PASSIONS AND SENTIMENTS

But our ethical principles do not depend wholly upon our knowledge and mental development. In our conduct we are not wholly guided by what we know of our nature and our social relations, by what our reason tells us is wise and necessary. Our sentiments, our emotions, our feelings, which represent a distinct faculty, play a great part in controlling our actions and regulating our conduct. And these are but the manifestations or workings of the same life force, having the same end in view, its perpetuation. They must be taken as supplementing the intellect. Their consideration, therefore, properly belongs to ethics. They are not intellectual faculties; they are separate and distinct in their operation, in many instances acting contrary to the dictates of reason. The mind certainly cannot control them at all times. I conceive an aversion for some one: no

amount of reasoning will eradicate it. We all know that affection for a person can neither be prevented nor destroyed by any amount of reasoning; love will always find a way to circumvent it. In fact, efforts to do so are liable to produce the contrary result. The feeling of pity and compassion springs up uncalled for and persists in spite of any knowledge subsequently acquired which would show it to be groundless.

Such a sentiment, first of all, is the rugged sense of honor. It is akin to the sense of responsibility, but is indistinguishable from it, as the latter is purely a habit of thought based on reason, on the complete comprehension and realization of natural and social necessities. The sense of honor is clearly a feeling, a sentiment, at times running contrary to reason or common sense. It is a very powerful restraining influence. Its basis is self-respect. Its essence is a consuming desire to be true to one's self, to one's ideals. When fully developed its influence for good is incalculable. It is able to repress all selfish desires, to overcome the most powerful temptations. We hear, for example, of men refusing to accept bribes for no other reason but simply because they feel that it would outrage their sense of honor, that they cannot be bought, that their ideals are above material gain. They would consider themselves humiliated in their own eyes to do so. You say that it is due to pride. But what is pride? Can we define or describe it in any other term but one of feeling or sentiment,

a high valuation of one's self? You cannot resolve it into a physical or chemical force. It represents a high conception of one's destiny and a fidelity to it. We know it, we feel it; it is a specific expression of the life force subsisting in us and operating through us. It may be attributed to the primordial instinct of preserving one's life in its purity as it came from the hands of the Infinite.

Then we have the feelings of love and pity for others. They are the sentiments that prompt us to self-denial and self-sacrifice. These are the gentle virtues whose beauty is the grace of the soul. They surely run contrary to reason. It is not the animal attraction of sexes that is meant here, nor the feelings inspired by hopes of reward, temporal or eternal; these are selfish. We all at some time or other were prompted to do things for others to our own disadvantage, not counting the cost, not expecting any reward, nor hoping for it. The sight of misery opens our wellsprings of pity and induces us to do everything in our power to relieve it. Such experiences are real, yet neither describable, definable nor analyzable. They are just feelings in whose presence reason stands mute. Yet what heroism and self-sacrifice have sprung from them! Can we say that reason is capable of inducing a man to give to another the means of saving his own life and perish himself? These sentiments may be called the expression of the aggregate instinct of the cells, founded

on their mutual attraction for each other, which binds them into a complex individual for the purpose of preservation; the extension of this instinct to cells outside of the individual for the preservation of universal life. It is the concrete expression of the unity of life, the broadening of the principle of coördination and coöperation.

Then we have our aspirations, the desire for growth and development, the inward pressure for perfection, the conscious ambition to grow, the dissatisfaction with the present and a longing for something better. This is one of the most dangerous sentiments, because of misconception of the standards which may be really debasing. Its foundation is the combination of both the primal instincts of propagation and self-preservation, and is, therefore, a great power both for good and evil. It served as the guiding star to mankind's progress, and was also the cause of its temporary retrogression. Man never fell; at times he slid backwards, Tantalus like, but the general tendency has ever been upward. He could not really help himself, he had to grow. Because of misconceived standards, a fault of the mind, he had temporary setbacks, which might have been caused by physical exhaustion, but he never completely lost his ambition to develop. In its simplest form this desire manifests itself in the struggle for existence which we see in all living things. In this connection it may be remarked that the awakening of the Eastern nations from their long

period of inactivity may be due to the shaking off of the effects of inherited exhaustions produced by their former intellectual activities. It is a well-known fact that mental development is at the expense of physical growth, which in its turn will react on the mind of the offspring, bringing about a general mental exhaustion. We see in history that periods of great intellectual and moral growths of nations were followed by mental torpidity. In the Eastern races we see this being shaken off and a new start made with fresh vigor. But this is a diversion which, though it opens a very interesting field of speculation, is beyond the scope of this discussion. This ambition to grow and develop finds its highest expression in the high ideals which have been set before mankind by its seers, prophets, redeemers, philosophers and poets, who are as darting tongues of flame leaping into the surrounding profundity of the Infinite.

Then there is patience: not the dumb animal patience which endures bodily sufferings and petty material adversities of life with meekness and humility, but the militant patience which can wait for the accomplishment and realization of ideals in spite of discouragements and setbacks, and induces man to hold fast to them and to work for their materialization. This patience discounts worldly gain and self-glorification and is the compass which holds man's course true to his ideals. Without it humanity would not have had any of these men who really count; for there was not one

of them who did not have to hew his way through a veritable jungle of discouragements. It answers Hamlet's despairing cry:

"For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
. . . and the spurns
That patient merit of the unworthy takes."

"Truth is mighty and will prevail," but it is rather slow in doing so, and it takes patience to bear up with this delay; it is patience that enlivens this saying: it is its soul. This patience is the one virtue which points unmistakably to the Infinite in us, as it disregards time and has its eyes on eternity. What if within the short span of our lives others do not see the truth as we see it? Patience says that the time will surely come when they will, even if we shall not be here to know about it. Patience teaches that seeing and knowing is success, and not what others think of it. Without patience there could be no growth, no development.

VII. THE TRUE MOTIVE

In nature, in other forms of the manifestation of the Infinite, utility and necessity are not the only aims, motives and guides; on every hand we see her lavish prodigality of beauty. The loveliness and the perfume of the flowers may serve their useful purposes in propagating and preserving the species, but they are not indispensably neces-

sary, and often repulsiveness and ugliness serve the same end. Is the glory of the rose or the fragrance of the violet absolutely necessary in its economy, when countless other plants get along without them? Is it a failure in the rose that its petals wither, or did the violet work for naught when distilling the sweet essences, because they dry up? Yet they all but produce seeds, which with the coming of the spring will grow other roses or violets only in their turn to wither and dry up. The nightingale pours out his soul-enchancing song to delight his mate, while thousands of other animals are silent or do but grunt. Can we say that it is a waste of energy and useless wear of the vocal cords, just because the sound waves are dissipated and lost in space and the brood could have been hatched without it? You say that these are but the promptings of dumb instinct or the work of blind forces. That is no answer. It is the Infinite manifesting itself in the rose or the nightingale, and it is neither dumb nor blind. What shall we say of the promptings of the human heart to love, to pity, to help and to sacrifice? Are they not as natural as the beauty of the rose, the scent of the violet, the song of the nightingale? Virtue is the beauty of the soul, high ideals its scent, and noble aspirations its song; and they are the laws of human nature. They are just as much the manifestations of the Infinite through Him as are the other beauties of nature.

Should then these promptings be given full play

for reward only? Are they to be suppressed only from fear of punishment? And if not rewarded, do they go for naught? Must we bargain with God to be good and virtuous? Should we stifle our better nature and deface it unless we are promised a crown in heaven? And if we do not receive such a reward, will our lives have been failures and waste? Is it not enough to be conscious that, nurturing these sentiments and emotions, we are doing the work of our Father who is in heaven, and that in fact we are then in heaven? Are these feelings to be measured only by the standard of necessity or utility; if not, why were they implanted in our hearts?

Careful cultivation of the rose will improve its beauty and that of its seed; should it not be enough for us to know that every good deed of ours will leave its work on countless generations to come? The fruits of the cultivation of our intellects and of our hearts will be inherited by millions of human souls in the future. Do we crave any other, perchance a more selfish immortality? Would the hosannas sung by us as puny individuals for all eternity swell the grand chorus of the Infinite more than our good deeds, multiplied in countless individuals, our descendants living on this earth as we do? The life-purpose of Christ was to establish the kingdom of God on this earth: "Thy Kingdom come." Do we want selfishly to bottle up the fragrance of our souls, like the essence of the violet, or would we rather waste it

liberally while we live and be satisfied to perpetuate it in our descendants? When the flower withers and dries up, its present beauty and fragrance are gone insofar as they can be perceived, but it has stored them up imperceptibly in the seed which will bloom forth again: crush the flower, extract its essence, and there will be no seed. We die, we go to heaven as individuals and take along with us our stored up fragrance: what then? Waste it on the angels and other inhabitants of heaven as selfish as we are? "Heaven" is but a storage house whose shelves are stacked with countless bottles of dead perfume.

Do we want to take our souls to heaven, there to be crowned and live in selfish glory, or do we want them to live on this earth to bloom again? If the former, death is actually the end of life, of activity, of development, of growth, of divine aspirations, of high ideals; if the latter, it is but the beginning of countless new lives. Have you suffered here the "slings and arrows of outrageous fortune"? You shall have your reward, another jewel in your crown. Have I suffered? It has but tried my patience, made it stronger, thus to be inherited by others. Have you given your neighbor a cup of cold water? You shall have another robe in the heavenly mansions. When I did it, I meant to alleviate the suffering of my brother and to satiate my thirst to help him. You may receive your crown, but you will live in fear and trembling that you will lose it; I have my con-

sciousness of life well spent according to the dictates of the laws implanted in me; of this I shall never be deprived. I have improved myself and the souls of my descendants, while you will take your glory into heaven with you. Of course this is but carrying out the theory of eternal rewards and punishments to its logical conclusions, for actually we are enjoying all the efforts of the past generations, and the souls of the dead sages and prophets and philanthropists live in us. Our minds are better able to see because they had visions; our hearts are attuned to nobler emotions and higher ideals because they have prepared the way for us. Even the countless millions of unknown saints have left their traces and written their messages on the universal human heart. The violet smells just as sweet where there is none to smell it, and the rose blooms just as beautiful where there is none to see it; but they fulfill their destinies just the same.

Ethical rules place restrictions upon the free exercise of the will; if not for a reward or in fear of punishment, why should they be obeyed? Let us return to our analogy of the human body for an answer. The cells, not having volition, perform their work automatically as long as conditions are favorable. The cells in the lining of the stomach will produce gastric juices when food is introduced, the cells in the retina will receive and convey impressions of light, the cells of memory will store these impressions, as long as their wants are

supplied, but they singly cannot supply these wants; so that if the conditions are unfavorable, they fail to perform their functions, with disastrous results; but they cannot be blamed. They cannot be held to account because they do not know their natures, their positions in the body; they do not know themselves. The result of their failure will cause distress to the entire organism and may even cause its death, a failure of the purpose for which it exists. But man as a member of an organized community knows himself, knows the relations in which he lives. If he fails to perform his duties as such a member or if he violates the rules which are necessary for the existence of the society, he antagonizes the purpose for which he is living in society; the results of which will cause distress or may even prove fatal, and he himself will be a failure.

In order to coöperate properly, man must first of all study his own nature and then acquaint himself with the social relations. Proper knowledge of these will evoke in him the sense of his own responsibility in the economy of the social organism. This sense will develop in proportion to his knowledge. Our progress, then, should be along these lines. When men come to know fully their position in society and realize the responsibility that it entails, we shall have a perfectly governed society: not until then. It is vain to hope for the millennium before then, and it is still vainer to expect it as long as men are taught to do their duties in

hope of future rewards, or are driven to them with threats of future punishments. We need a complete change in base: the old system is not a decided success in spite of the thousands of years of trial it has been given. The beneficiaries of the system will always prefer present advantages, and those who suffer by it will forget the promised rewards under the stress of present needs. The result of this is antagonism, a destroyer of co-operation. To claim that we should let well enough alone and get along as best we can, not to let the people know that there should not be an unjust distribution of the social benefits, would be chaining down the mind, shutting the door of progress, suppressing the primal instinct for growth. And herein also lies the weakness of socialism, communism or whatever ism you may call it; it is political and economic instead of being educational. Unless all men are first willing to coöperate and to coördinate their private interests to the interest of the community, and until this willingness has become a fixed habit of thought, until their feelings and emotions have been trained to it, these theories are impractical. The present need is not an economic or political revolution, but an ethical, an educational revolution. Men must first be taught that only by assuming their full responsibilities can they attain their highest destiny. They must be taught to give as well as to take. They must first change their ideals and standards of success. They must first feel that

work is not a burden and leisure a blessing; that the gratification of sensual desires is not the acme of happiness; that happiness and contentment are not to be gained by the acquisition of wealth alone. At the root of all our present social evils is our theory of private property. There is a good deal of agitation at present against the too great concentration of wealth, but those are false prophets who are trying to create class feelings based on wealth. The modern tendency to corporate ownership is towards communism, and it would be far wiser to go with the current than against it. Instead of denouncing so-called capital, these false prophets should preach to the workingmen to acquire it. A concerted, patient movement along this line would abolish class differences sooner than active opposition. Workmen would then recognize more easily their responsibility and co-operate for the success of the whole organization. Coöperation and coördination of individual activities should become the watchword. Millions of workingmen are but as slaves driven to their tasks, laboring without any interest in their work, and grumbling that they are not better compensated for doing as little as they can, and reviling at those who by their earnestness, perseverance, frugality and diligence have acquired property beyond their immediate needs. They look simply to the reward and do just enough that they may not be punished with dismissal. They do not realize that only by the coöperation of all can the entire

social organism be prosperous ; that everyone must contribute his mite, just as every cell in the body performs its allotted function. This false habit of thought of doing things in hope of reward or from fear of punishment pervades our whole system. And capital, that is, the wideawake managers of it have realized this, if we are to judge from their efforts to interest labor in investing its savings in the stock of companies for which they work. Their aim may not be very ideal or exalted or free from selfishness, but if those false prophets of labor promoted this effort instead of foolishly opposing it, the fruits would be apparent very soon. There are many industries in which the laborers could acquire the controlling interest, and if they pooled their shares would control their policies, or at least exercise such a powerful influence that it could not be disregarded. In fact, in time the different commissions for the control of business, very dangerous institutions of which the founders of this republic had great dread, would become useless, notwithstanding that the efficiency of some is rather doubtful. There is no use preaching exalted theories unless some practical means is found to apply them to existing conditions without violent changes or revolutions. The oak does not spring up from the acorn in full foliage and sturdiness ; nor has man sprung, like Minerva, in full war panoply out of the head of Jove. We must begin with the proper understanding of ourselves and our relations and

their responsibilities, and this to the extent of a fixed habit of thought. This applies to both high and low, if there is such a thing, the rich and the poor. The world owes everyone a living; but we must not apply this only to ourselves but concede it also to others. This will work out our destiny and the destiny of society, which is but another way of saying that it is carrying out the work of God. It means growth; it means development.

This applies equally to anarchy, with its high-sounding theory and seemingly exalted ideals. If men could and would coördinate their conduct as perfectly as do the cells of the body for the common welfare, which may be possible, they having an intellect and a will, without there being any authority over them to supervise their conduct, we could live in anarchy. Having no expensive machinery of government over us would be beneficial, as its cost could be diverted to more directly profitable uses; but such a state presupposes perfect men. The overthrow of existing governments under the present circumstances would, of course, spell disaster. The strange part of it is that the leaders of those deluded theorists are people who cannot conform their actions to the principles of justice even in the face of possible punishment, and whatever they attempt to do is in violation of their own principles; for they do not concede to others what they demand for themselves. When in trouble they very loudly demand the protection of those laws whose authority to

rule others they deny. Anarchy is a beautiful dream, but its realization is far, far away. Let us hope that the time will come when governments will not be necessary, when men will perform their duties only through their sense of justice: let us have that much faith in humanity. It is possible, for there are millions of men who do their share of the world's work without any regard for the law, to whom the law is not a burden. The objection is not to the principles of anarchy, but to the anarchists, who want to enforce them now and by force, an unanarchistic procedure.

VIII. MORAL GROWTH

By cultivation man has improved some species of plants and has also changed the nature of some animals. The ancestor of a big, rosy cheeked, luscious apple could hardly recognize in it his progeny; nor could prehistoric man recognize in our mental and moral development the fruits of his labors. Living beings possessing little or no intelligence depend upon chance and favorable conditions for their improvement; because of his intellect, man creates his own conditions. He can find out what is good for him. We are evolving; our physical growth may not be very noticeable or material, but our mental and moral growth has been great within historical times. Certain species of plants we have been able to improve, others have resisted our efforts because of lack of capacity. Man's capacity for improvement is unlim-

ited. His original capacity is the capacity of the Infinite. Heredity, which is the mark of God on our souls, has enabled us to extend this growth over countless ages. And by the way, what is heredity? There is no physical explanation for it. Neither can individualists answer this question. How can spiritual attributes be inherited? How can you account for national characteristics? How do the good and bad characteristics of a man impress themselves upon his offspring? If a man's soul is individually immortal and indivisible, how can it communicate its qualities through the organism of propagation? How can a son inherit his father's tenderness, bravery, honesty, fidelity, cowardice, viciousness, brutality, treachery, or a whole line of other well defined characteristics which we are certain are inherited? Unless we admit that life is universal, manifesting itself in myriads of forms, we cannot answer these questions.

Everything we do to improve ourselves will be inherited by our descendants. It should be our aim to hand down to them the life in us as pure as we have received it through our parents from the hands of God; we should not defile this eternal stream as it passes through our bodies. We should cultivate it and expend upon it at least as much care as we do upon the life showing itself through a flower or an animal.

Besides the training of the intellectual faculties to the realization of social necessities and the

proper appreciation of the values of life in order to induce man to perform his duties to himself and his fellowmen, which may be called its positive function, ethics has also another purpose, namely, to restrain the instincts, passions and desires. These passions and desires are the outgrowth of the primal faculties of the cells composing the human body, and were man to live isolated, they would be of great value in the preservation of life. But they are also destructive, and communal living is to counteract their destructiveness and to limit their exercise. Communal life affords greater protection through coöperation; the division of work precludes the necessity of individual hoarding up of supplies. Anger and fear become useless, nay, a menace to a community. The society as a whole guarantees to everyone his life and, by its executive organization, protects it. It is the purpose of ethics to impress upon everyone this cardinal principle. It teaches man to restrain his natural impulse to revenge, because such an act would be subversive of the social aims, the realization of which will produce better security to the individual than private vengeance. It teaches man that wanton destruction of life is a crime against nature. It points out to him that the social organization makes his fears groundless and that it will protect him better than he can do it himself. So far as the protection of life is concerned our institutions are almost perfect. Acts of violence due to hatred, anger or fear are the

exceptions, and from them life is fairly secure. But in our institution of private property we have an incentive to greed rather than a restriction upon it. The great moral struggle is between the natural instinct to hoard in order to provide against future want and its limitation within the proper bounds, because social life should preclude this need. In the miser, in whom this instinct is most strongly developed; we see to what extent it can be carried. The abolition of poverty has been the great problem of mankind. Of course there could be no poverty if there were no private property, as there would be no occasion for the individual greed to be sharpened and developed. Everyone would desire only as much as he needed and would concede the same to everyone else. If he knew that he could not get anything within his individual control he would have no desire to do so. And if a man's desire for possession were chastened there would be no injustice, for there would be no motive for it; there would be no oppression of others; there would be no worry about the future; there would not be the millions of crimes against the property of others; there would not be that strenuous chase after wealth which is the cause of all the misery and conflict in this world, from the petty thieving on the street to the gigantic and organized slaughter on the battle fields. Because of the existence of this institution ethical teaching has been handicapped instead of assisted by the social living. And it is a handi-

cap which it has not been able to overcome for thousands of years. All the denunciations of the prophets, all the thunders of Jove had little effect on man; private property feeds the flames of primal greed and nullifies all these efforts. This greed is very necessary to the single cell and even to the organized individual, because they both depend upon their own exertions. Society was established to obviate the necessity of giving it free rein, but it is trying to do so in a manner not only not suitable but positively stimulating to it. The act of a cell distilling a few drops of oil and keeping it within its own cell wall for future use is essentially the same as the heartless efforts of a Cræsus to amass great wealth; the latter is but the intensification of the former. And in this effort he is assisted by society, which by its protection of property rights restrains everybody from interfering with it, even though he acquired them by unjust means. And private property threw another burden upon society by the restriction it placed upon the reproductive faculty. Society alone does not need the marriage institution, but private property places a limitation on parenthood with its train of strict rules of morality. As long as the one remains, the other will have to remain. Present social needs requiring the marriage institution, it is for ethics to try to curb the parental instinct.

We should do this in order to develop our beings symmetrically. Religion took upon itself this

task. While science and philosophy are trying to solve the great riddle of life by studying the outward world, religion looks principally to man's heart for its solution, to the everyday experiences and expressions of the emotions and sentiments. This work is represented by the cultivation of the three virtues of Faith, Hope and Charity. But to progress we need a change of base. Faith is reactionary, it depends on the work of others, it relies on the past. In effect it claims that man has reached perfection, that he knows all he can know. Its claim for absolute verity is supernatural revelation through its Moseses, Jesuses, Mohammeds, Buddhas and others, truly great personalities in their days, who had natural visions far ahead of their days, who saw more clearly, but who were not by any means infallible. Their superior abilities were able to grasp the facts of life better than the masses. They were the pathfinders to groping humanity, the leaders of men, but they were limited by the conditions under which they lived. Their knowledge of the universe was limited by the mental development of their ages and their moral teachings were adapted to the moral capacities of the people among whom they lived. To claim infallibility for them means the chaining of the human mind, the limiting of the human heart. It means rest; and there is no rest in nature. Faith, then, should be supplanted by increasing knowledge of ourselves and our social relations, of our destiny. Instead of having faith in the words of

others we should cultivate faith in our own intellects; we should have faith in the capacity of the human mind to discover truth; we should have faith in its progress and growth. Hope, which is the expectation of a reward as an inducement to right living, is really useless, and should be replaced by patience. "The mills of the Gods grind slowly"; we should have patience to await the realization of our ideals, and do everything in our power to advance their cause. Patient work should be our motto. Charity is all-embracing and eternal, and should be included in every code. Honor, patience and charity should be the three guiding stars of our earthly pilgrimage. Honor undefiled, patience unswerving and charity all-comprehending will firmly establish the "kingdom of God" on this earth, or, in the word of the rationalist, the millennium.

CHAPTER V

OUR METRIC SYSTEM

It is the underlying principle and the advantage of the metric system that all the standards of quantitative measurement are reducible to one, the meter. It is a sad fact, and the evil of our day, that we reduce all the values of life to one standard, the dollar. We measure success, commerce, labor, motherhood, home and happiness by the dollar standard: the number of dollars they bring or the number of dollars that can be spent on them. The reason for it is that we have not learned to curb our desires and that our institution of private property is continually feeding them. Of course, property in itself is not an evil; it is the way we look at it and our disposition toward it that brings on all the evil attributed to it.

I. THE PRINCIPLES OF DEMOCRACY

There cannot be much doubt that man lived in groups or herds even before his intellect developed, merely from the instinct of self-preservation, just as we see other animals living in herds. Then he was guided wholly by his instincts, and laws or

rules of conduct had no place in such a community, because these presuppose the knowledge of the social relations. Then he was not a responsible and, therefore, not a moral being. His instinct of self-preservation was the sole bond of union, and he did not exercise his full natural liberty only from the sense necessity or submitted only to the brute force of some individual leader. Responsibility and moral quality attached to his acts only after he was able to comprehend those relations. It was then that evil entered into the world; it was then that law was born. When it was in point of time is immaterial. Probably this comprehension dawned upon him gradually in the course of his evolution. Even within historical times the progress was very slow. The rock-bottom principle, social responsibility as the basis of civil government, was not proclaimed to the world until the time of the Declaration of Independence, when the founders of this Republic declared it to be a self-evident truth that governments derive their just powers from the consent of the governed. The theory of government cannot be reduced to a simpler formula as long as man will need restraints to make him conform all his acts to the common welfare, which will not be until the necessity for co-operation will have become a fixed habit of thought, not until men will have curbed their desires within the limits of necessity, and not until they will be guided solely by the sense of honor and personal responsibility. Till then govern-

ments and moral codes will be necessary to restrain men from exercising their natural freedom; and democracy, founded on the consent of the governed, is the most just and the only natural form of government. It was only after man ate of the tree of knowledge that he could be condemned for acts contrary to the relations under which he lived. Animals, living in communities from instinct, know no personal property rights; in fact, they know no rights whatever; and we see man emerging out of the darkness of prehistoric times living in village communities under a patriarchal form of government in which the ownership of property was communal. Obedience to laws was then a mixture of instinct and personal or moral responsibility. These village communities, so far as we know, were in existence almost everywhere. In every community the source of supplies must be regulated to prevent continuous strife, which would be destructive of communal life. In those days men did not control personally and absolutely the source of supplies or any portion of it; they did not own anything personally. The land belonged to the entire community and in many cases was divided, after agriculture was developed, either by some individual or by a council of elders, even as it is now done in some parts of Russia. But this state changed gradually until our present institution of sacred property rights grew up. Not understanding fully the social relations and the means whereby the social aims can be best at-

tained, men gave way to their natural desires to hoard property for their exclusive use in order to assure to themselves the satisfaction of their future wants. Not realizing the necessity and the great advantages of coöperation and its justice in a social organization, they tried to gain this assurance by accumulating property not needed for present enjoyment, and to avoid working for it. Hoarding the things needed is a natural instinct which we see even in other animals; but this instinct should be controlled by the proper comprehension of the benefits of coöperation. Work is not as agreeable as leisure, and men utilized all kinds of expedients, from brute force to playing upon the noblest human sentiments, to make others work for them. And this is still going on. Every one of us is a monopolist at heart; for, after all, the right of private property is nothing but a restraint upon everybody from interfering with the use and control of something one of us claims for himself, enforced by the government of the state. The cupidity of some to see within this charmed circle as much as possible, whether they actually need it or not and irrespective of how it gets there, is at the root of all the injustice, oppression, poverty and misery that we see. Formerly men even enslaved others, considering them no better than beasts, to amass property without any exertion on their part; it took a struggle lasting for many centuries to induce men even partially to admit that everybody ought to work, and,

at that, with most of us it is but a theory which we are not inclined to put into practice. Most of us are ready to make use of any subterfuge to avoid what we still consider a curse imposed by the Almighty. The retention of this foolish myth has a very powerful influence, in most cases unconscious, upon the minds of very many.

II. DOLLAR-IZED SUCCESS

We strive and struggle, we cheat and we lie, we oppress and murder our fellowmen, we deface the imprint of the Infinite on our souls in order that we may be able to bedeck the few million cells that compose our bodies with crystallized charcoal or clay or the effluvia of an oyster, just because they reflect or refract the light; in order to hang on them fabrics made of the offal of caterpillars, just because they shine; in order to steep our bodies in poison that kills, just because they tickle the palate, while countless microscopic cells, the half-brothers of those that constitute our bodies, wriggle contentedly and happily in the mud puddle by the wayside. And if we can do all these noble and glorious things, we call it success. But, it will be objected, we surely do not want to live in a mud puddle. Positively not; man was destined for even better things than what is called success. But is yonder man a better man because of the large diamond glittering in his shirt front, which he purchased with the money made by selling poisons to his weak-willed brothers and deprived

thereby his little ones of the necessities of life? Is yonder grand dame a better woman because there hangs from her neck a rope of pearls and her body is covered with costly silks, bought by her husband with the blood money wrung out of the unfortunate keepers of disreputable houses belonging to him? Are yonder children better children because they are rolling about in a luxurious limousine, attended by flunkies, which they can enjoy only because their father controls a great surplus of the production of thousands of men laboring in the bowels of the earth, which could be put to better use in supplying their families with proper living conditions, to which surplus they are better entitled than the fathers of those pampered children?

What, then, is success? Every man is by nature entitled to all that he needs to preserve the life of the cells which compose his body, under the most favorable conditions, and to develop them into the highest possible state of efficiency. In fact, that is his natural duty; that is the reason why he is a man, endowed with numerous faculties, even with an intellect. To preserve himself and to have the opportunity of improving himself is his "inalienable right of life." He is entitled to that, but to nothing more. Were he to live isolated, he could not enjoy the benefits and advantages of coöperation, which means the fruits of the work of others, so that, being left to his own resources, he could not fulfill his natural duty to

the same extent. He lives in society, whose aim is to assure to him those advantages. It naturally follows that every man must contribute his share to the necessary work; the dullest mind can comprehend, and common sense dictates, that no one should expect to get the benefits of the work of others unless they in turn get some benefit of his work. Whoever does no work of any kind for the benefit of the community is of no use to it. Here is where our reason is befuddled by the dollar; we fondly imagine that by giving others a few dollars for the work they do, we give them all they are entitled to in return, and that thereby we satisfy the requirements of common sense justice and contribute something to the general stock. Coöperation and private wealth, beyond what would be the pro rata share of everyone, are contradictory terms; and, consequently, the man who lives solely from his money, without ever having worked for it, especially if he inherited it, has, in fact, no right to claim the benefits of social life. He is beyond its pale. Everyone ought to understand and to appreciate the necessity of work for the common good and be ever ready to do it. Whosoever has fitted himself to do his allotted work to the limit of his natural capacities, and does it, has made a success of his life. This is his natural and social destiny. A good street sweeper is a success, while a bad mayor is a failure, irrespective of how many dollars each can control. The one performs the noble work of sanitation while the latter is a

dangerous sore on the body politic, whose potentiality for evil and corruption is the greater because of the exalted position he occupies.

To correct this false notion of success it is first of all necessary to realize the necessity of work and its nobility. If we do realize this, we shall not scramble so wildly for the dollars in order to supply our wants without having to work for them. That is the chief reason why men are so much after wealth: to avoid working for a living. But as this is contrary to the natural and economic laws, it brings evil in its wake. By living in society we have distributed work, but have not abolished it: it must be done, and it should be apportioned among all. Work does not include only manual labor, for mental work is just as necessary for the attainment of the social aims. Again, we should turn to the human body for an example of a perfect economic organization. Every cell performs its allotted work and receives what it needs in return. All the cells do not do the same work, for then there would be little benefit in coöperation and they might just as well have stayed in single blessedness, depending entirely upon their single exertions. If the cells, say, of the heart accumulate more fat than they should,— and the fat represents the surplus production over immediate needs in the economy of the body,— a condition is created called fatty degeneration, which is dangerous to the entire community. The accumulation of wealth under the control of a few individuals

is a similar social disease, and a dangerous evil. The cells of the heart, not knowing their relations to the other cells, are not accountable, nor can we suppose that they act so greedily of their own perverted desires; but with man it is different. He has an intellect to understand his relations and to prevent the establishment of such an unhealthy condition; if he act contrary to what he knows, or should know, is right, he not only perpetrates a crime upon the rest of the society but, indirectly, against his own nature as well; for he thereby perverts to improper use his natural faculties, defeats the purpose for which he leads a social life, and may, in the end, bring ruin upon himself also. It will be objected, "I am not doing this so much for the gratification of my own desires, I am not all selfishness, as to assure my future, but mainly that of my children." Theoretically that is a good answer; but what kind of a future do you want to assure to your children? That is the test. Is it a life of useless leisure or serviceable work? If the former, you are teaching them to live, as you do, contrary to their natures; you are not only not training them to curb their desires within the limits of necessity, in order to make them contented and happy, but you are inordinately sharpening these and inspiring in them ambitions to continue the abnormal conditions which you have created for yourself. Good character is a better inheritance than dollars. Your children should be taught the values of life

and of success as measured by the standard of service rather than of the dollar, which brings leisure and selfish gratification of every whim; social equality, rather than class distinction according to the dollar standard. Why should your children be entitled — and they are not — to get the benefits of social life at the expense of the children of others? If they do, somebody else's children will have to surrender to your children their surplus production, or even be in want of what is their natural due. To enable your orphans to be attended by servants, you drive somebody else's orphans into the streets, or you contribute a little to build an orphan asylum for them. What magnanimity! That your son may have to cudgel his brains to find out how to kill precious time and waste his life, somebody else's son, whose father, perchance, lost his life in enriching you, must toil in your factory, doing work beyond his strength and sapping his vitality. That your pampered daughter may be able to satisfy her whims, somebody else's daughter, in desperation, may be driven to sell her body and soul and end her life in some slimy river. And that you call success! The common stock is not infinite; the sources of supply are limited; if you have more than you need, somebody must suffer want.

From this notion of success there naturally flows a wrong conception of man's social position. The true standard is usefulness to society, but we have made the dollar the standard. Democracy can

subsist only where work is the index to man's social position. Work is the noblest badge of distinction that a man can carry. We shout for democracy and bow our knees before a heap of dollars.

It will be objected that if this be true, then a full stomach is the measure of success, which would be lowering man to the level of unreasoning animals. That is a very narrow view and an unwarranted conclusion, ultimately traceable to the false conception of the motives for doing good, personal reward. Man exists to preserve active the universal life principle. To do this more efficiently he lives in society whose true aim is not the welfare of the whole but of every individual. There is a material difference between the two. If millions of individuals in a society suffer want and misery, that community is a failure, no matter how powerful or prosperous as a whole it may appear. Placing the welfare of the state above that of the individuals caused the European war. There the interests of the individual are swallowed up in the interests of the whole: the individual is disregarded. Everything is for the nation. That is a false conception of patriotism and of the purpose of government. What if either side shall win a "glorious victory" at the expense of millions of lives, millions of broken hearts, of untold wealth, which will mortgage the production of future generations? The winning nations as a whole will then possibly be in a better political

position, but what of the living conditions of their future citizens, who will have to toil and labor not only to supply their needs but also to pay for the orgy in which their fathers indulged? They are still paying for past wars; when will they pay for this one? The true purpose of society is to provide and to assure to everyone the best possible living conditions, to preserve the life of every individual. That is why a man is,—just to be. Annihilation, if it were possible, would be the greatest evil. And to be, we must eat. And what does the Cræsus get out of his wealth? In that, being, lies man's destiny; it means, in a sense, to collaborate with God in the universe for all eternity. If we did not preserve our lives, the most efficient form of the manifestation of the universal life force, for the production of which untold ages of patient work have been expended, would become extinct; and that we could almost call a failure of the Infinite.

On the other hand, is it more ennobling to accumulate dollars, even if it is accomplished without depriving others of their just dues? But, it will be answered, dollars will enable man to enjoy the higher pleasures of life, to cultivate his mind, to foster literature, to promote art, to alleviate the sufferings of others, to spread culture and education. That this would not constitute a justification for the unjust acquisition of great wealth need not be discussed. But admitting even that a man can amass great wealth without detriment to

others, although that is an absurdity, when will the pursuit of the dollar allow him any leisure to cultivate his mind, except to learn how to acquire more dollars? Such a man, having developed his mind along wrong lines and having acquired a habit of thinking of everything in terms of dollars, will not be able to divest himself of that habit when he has hoarded up the dollars. As to fostering literature and promoting art, great wealth is a detriment, for the measuring of success by the dollar has dollar-ized these also. Nowadays, dollar success, or any other cheap notoriety, is the main qualification for a literary career, because it helps to bring dollars to the publishers. A few wealthy men have been promoting literature: they had books written, paid for the work and published them under their own names. If there would not be great concentration of wealth under the control of a few, there would be no poverty or misery, and, therefore, no field for the exercise of the "charitable" instincts of the wealthy. Their affluence is at the expense of others. The amount contributed by the wealthy to spread education and culture is comparatively small and negligible: the public school system, the real source of education, is supported by the masses of the people, and if they were better able to contribute, because of a more even distribution of wealth, it would be even better.

It will be contended that were it not for the commercial giants, who by their genius and energy

developed the natural resources of the country, our material progress would not have been as rapid and that the acquisition of great wealth by them was but an incident to their labors and success. Had their motives been single and unselfish, the advancement of the public good, they might be considered as great benefactors, but had they been actuated by such a noble purpose, they would not have used oppressive means, they would not have been ruthless and unjust, which alone enabled them to become very wealthy. Their acquisition of great fortunes is not a necessary incident, for they could not have amassed them had they distributed justly the profits of their enterprises among those who collaborated with them. Millions have contributed their work to the success of these few and they are so wealthy simply because they were unjust. They, themselves, of their own exertions, could not have accomplished what they did; they needed the coöperation of others, who ought to have shared proportionally in the produce. They deserve credit and just returns for promoting these enterprises and for their energy in maintaining them, but no more; and that does not include all the surplus products. Besides, their natural capacities were great factors in their success, and these were not given to them by nature to exploit others. These were a sacred trust to advance the welfare of all. For these they do not deserve special compensation, nor is it a merit of theirs. What they have they got through their

workmen. There is no doubt that a community owes a debt to those who by their exertions brought prosperity to it, but their reward should not be to the detriment of others. Individuality and personal ambition ought to be encouraged and stimulated, for they are of great advantage to the public; and if we have not as yet attained the heights of idealism, unselfish service, and reward is still craved, it should not be measured by dollars alone. If there be men who have more than they can possibly use and if there be others who suffer want, and there are institutions that produce such conditions, they are wrong; sentiments which consider the accumulation of wealth under such conditions as success uphold such institutions. As long as such sentiments persist, the social problems cannot be satisfactorily solved and social evils eradicated.

III. DOLLAR-IZED COMMERCE AND INDUSTRY

Commerce is not an evil: it is an efficient means of carrying out the aims of social life, the welfare of all the individuals. There is no reason why we should not utilize for the welfare of humanity the fruits of genius; why we should not make our servant the chained lightning; why we should not make captive the heat of the sun; why the inclemency of the weather and the rigours of climate should not be moderated; why the local barren-

ness of the soil should not be compensated by the free interchange of its fruits; why our knowledge of the laws of nature should not be used to abolish distance and unite all mankind into one family. Commerce is the means of effectuating coöperation; it is not an evil: only its abuse is. It would be just as reasonable to say that the circulation of the blood is an evil because a jelly-fish can get along without it. But nowadays commerce is prostituted to the perverted conception of success, the acquisition of dollars by individuals. The means is made the end. The Roman patricians amassed wealth by wars, rapine and organized robbery, in which the masses bled and died for a small pittance, or artificially stimulated lust for what they considered glory, and from the labors of slaves who could not call their lives their own; the feudal barons lived in leisure and luxury on the wealth acquired through royal favoritism and the sweat of the brows of their tenants whose bodies and souls they repressed and who could not lay claim to their graves; nowadays the captains of industry, so-called, roll in wealth produced by laborers who get but an infinitesimal portion of their own products. We have improved upon the old methods of the patricians and the barons. They owned the freedom of their slaves and tenants; our laborers have liberty, the power of locomotion and the blessed privilege of discharging themselves whenever they please, and starve. It

was in the interest of the slave holders to keep their slaves in good bodily condition and to take care of them; our captains of industry had this responsibility taken off their shoulders: the slaves were freed. Blessed liberty! Happy conditions! We have placed the sources of wealth in the hands of a few men who can use them for their exclusive advantage. Our beneficent commercial giants allow the laborers to keep their wages for a while, only to take them back lest they spoil. Truly, labor should be grateful for being allowed this great consolation. But there is no use pointing out any external object and calling it the root of evil; the evils lie in our cupidity, in our insatiable ambition to be considered successful men by showing that we control a great many dollars. It is our false standards of the values of life that corrupt everything. It is the prostitution of commerce to private greed that stains scarlet every useful thing we touch, that produces poverty and all its accompanying evils. And what do people gain by amassing such great wealth, such a great number of dollars? They can thereby only supply the necessary food and favorable surroundings for a few millions of cells that compose their bodies: that and nothing more. Beyond that the value of wealth is but in man's mental attitude towards it, in his mode of thinking about it. If some control more than that, it is waste. The aim of commerce is not to enrich individuals but to make the living conditions of all favorable.

IV. DOLLAR-IZED LABOR

We have dollar-ized labor. This seems a strange statement, but it is not. All that laborers are working for nowadays is to get so many dollars, the more the better. But, it will be objected, if others are after dollars, why should not the laborer; he is more entitled to them than anybody else. True; but that is no justification, because it is not a justification for the others.

Modern inventions have made the large and powerful industrial enterprises and commercial organizations a necessity; they have put the small tradesman, who was both a capitalist and a laborer, and the small merchant out of business. Quick transportation facilities and machinery have increased productiveness and abolished merely local competition. In the olden days the tradesmen found a market for their limited production near home and they did not need to meet competition from distant places, where conditions might be more favorable to cheaper production. With modern machinery, production on a large scale is more profitable and it must seek distant markets. All this necessitated the concentration of capital and the building up of cities with large populations of workingmen. But neither rapid transportation nor machinery, nor even such large enterprises, are evils. They made impossible such famines as were endured in the past, and as are endured even to-day by uncivilized nations,

and allow us to enjoy things which could not be even obtained in the olden days. Machinery has done away with a great deal of the drudgery of work and, if things were properly adjusted, all could enjoy greater comforts and, what is more important, greater assurance of the future. At that, civilized nations live under far better conditions than they did in the past and far better than those enjoyed by savages. The necessary capital for carrying on these enterprises is beyond the capacity of any single individual. When these methods began, it was possible for few individuals to amass great fortunes because of the tremendous profits, which they did not share with their workingmen who produced them; they were able to extend greatly their enterprises and to drive out of the field the old-fashioned tradesmen. But even these reached their limits and the commercial corporation was born. The united capital of more persons became a necessity. The large manufacturing and mercantile establishments drove out the old-fashioned tradesmen and thereby abolished the independent, prosperous middle class, the existence of which, to preserve healthy economic conditions, is deemed indispensable by all authorities on political economy. There remain now but the large employer and the large, dependent working class. It enables these gigantic concerns to control both the sources of supply and the market. In the days of small tradesmen, they, as a class, that is, the producers themselves,

controlled their products and competition kept down the prices; now the producers have no word in the disposition of their products and the prices are regulated by men who did nothing towards their production but who, nevertheless, want the greatest portion of the profits. In the olden days a workman's success depended upon his individual skill, upon his honesty and industry. The improvement of his product was his ambition, because of the assurance it held for him of the future. Nowadays the workman is but a cog in the machinery, so that it is not to be wondered that his aim is only to get higher wages. He takes little interest in his work and has no incentives. If he keeps up his ambition and interest he soon rises above his class; he ceases to be a workman when his wealth makes it unnecessary to work, and he, too, may become but a useless adjunct. But speaking dispassionately, large corporations are not only a necessity but a blessing to humanity, and in them lies the salvation of the future. The days of the large private owner are gone. Because these enterprises are incorporated, with great quantities of stock on the market, the laboring classes should wake up to their great opportunity by buying up this stock to regain the control of their production which they had in the olden days. If they did that, there could be no talk of unearned increment and other fanciful theories. This is a practical way of meeting altered conditions without violence, utilizing the means

ready at hand. Social institutions are continually evolving by slow processes; revolutions, whether bloody or not, if violent, bring misery in their wake.

THE PRACTICAL REMEDY

That concentrated capital and a large class of dependent workingmen is not a healthy condition is a patent fact. All kinds of remedies are advocated: government ownership, communal ownership, and so on. All are revolutionary and impractical, while there is a practical remedy at hand, to be utilized without injury to anyone. Communal ownership has its disadvantages because it kills individuality and ambition, which are the expressions of the natural instinct to develop and to grow; and, besides, it would require a perfect adjustment of the desires to necessity, an almost unattainable ideal. On the other hand, private ownership of property and democracy are incompatible terms, because private ownership develops class distinction founded on wealth and feeds the natural desires for possession, which are contrary to the principles of democracy, which rest on coöperation. In the corporate ownership of property we have a happy medium; it preserves individuality and, if controlled by the workingmen, it would in time abolish great individual wealth. Inherited wealth has no staying qualities: it is easily dissipated. What complicated legal devices had to be invented to keep it intact

in countries where nobility is in existence? Corporate ownership would reëstablish the workingman in his former position of controlling his own products. If the workingmen invested their savings, no matter how small they are, in the stocks of corporations by which they are employed, they would in time acquire a voice in their management and even gain control. It would give them the unearned increment, of which term they are so fond. Is not corporate ownership really limited communal ownership?

Such a movement could be best inaugurated by the labor organizations. Take, for example, the different classes of railroad employees: the conductors, brakemen, firemen, and so forth. They are all well organized; their number with any company is great; and there is plenty of railroad stock on the market, quite a few of them good dividend payers. Why could not each one contribute a certain amount each month for buying stock in his company? Or each one could buy it in his own name. The different brotherhoods should control the voting of this stock at the stockholders' meetings, which could be done by passing by-laws requiring every member to sign his proxy to some one chosen by the brotherhood. If each employee bought only one share of stock a year, their pooled strength would be felt in a very short time. Where the law allows cumulative voting for the election of the board of directors, the employees' pool could elect a member to the board

of directors within a couple of years. Or they could incorporate a holding company, on the plan of a Building and Loan Association, each member buying a certain number of shares, for which he would pay in monthly installments, the accumulated money being applied to the purchase of the railroad stock and the dividends distributed among the shareholders in the holding company. Of course this would not be a work of one day or of one year, not even of ten years; but no lasting good can be accomplished without patient work and perseverance. No institution that grew up gradually can be abolished or changed by revolutionary methods without causing more injury than the reform might produce benefits. This might even be attended with some loss at the beginning; but are not the railroad employees spending great sums on such matters as lobbying in legislatures to make transportation more expensive, on strikes to raise wages, which in the end must be paid by other workingmen and themselves, on attempts to lower hours of employment, which also increases the cost of transportation? If the stock is a dividend payer it would be but an investment; if not, it would be a temporary sacrifice for their cause. If all the millions that have been expended by the unions on things which really did not benefit their members but, on the contrary, were injurious both to them and to the industries, many large enterprises would be now in the hands of the laboring classes.

But it will be objected that such a movement could be killed at the very beginning by stock gamblers; that all kinds of tricks would be employed by them to ruin the laboring man. First of all, in most cases the stock gamblers have no connection with the management of the industries, and the operators themselves would hardly oppose very seriously such a movement. It would be very surprising if they would not actually encourage it; for it would be to their own advantage to have the laboring men coöperate with them instead of opposing them. Wide-awake business men to-day are trying to interest their workingmen in their companies. Then, a bona fide holder of stock for investment, and in this case for a specific purpose, cannot be seriously affected or easily scared away by stock market manipulations. Market quotations are not the infallible signs of the value of a stock. Furthermore, if the stock of any company were gradually absorbed by the workingmen to gain control, there soon would be little of it on the market for the gamblers to manipulate; so that it would not be an altogether idle dream to suppose that such a movement might even abolish the stock gambling evil. Finally, to wreck the workingmen the managers would also wreck themselves, for they are vitally interested in their enterprises, more so than the workingmen would be in the beginning. And then, in spite of what is said against them, the courts would help out in cases of great injustice. Even as the law stands now, the working-

men as stockholders would have a far better standing in court than they have as strikers. The capital that is accumulated by the workingmen in the savings banks and handled by a few men is enormous; if, instead, it were invested by them in commercial and manufacturing enterprises it would remain within their own control. As against this potential capital the individual investments by the wealthy men are really small. We talk about the money trust; whose money do the money barons handle? Their own? A good portion of it belongs to the very men who rail against the capitalists as a class. Besides, laws passed recently, and which no doubt will be passed in the future, will make such raw deals as have been perpetrated in the past impossible in the future. Over-capitalization, watering of stocks, overburdening with fixed debts, can and will be prevented in the future; and, with the laboring classes vitally interested in such regulative legislation, more stringent laws protecting the stockholders could be easily passed.

Another objection may be heard,—that the labor representatives on the board of directors would be corrupted and betray the men. If labor cannot trust anybody, or is afraid of being able to find somebody reliable enough to be entrusted with its interests, then its cause is hopeless. Of course, this would not bring about the millennium, for that will or can be reached only after all men will have fully realized their positions and will do their

duties from a sense of responsibility only. There would, no doubt, be abuses, as there are abuses in all organizations under popular management. We are making a sorry mess of the administration of our political affairs, yet no one, on that account, would dare to advise our return to absolutism. This is not an impractical dream: it can be done unless we have lost all faith in human nature. We hope for better things in our political situation and, undoubtedly, our hopes will be realized, — if not fully, at least partially. Man really never goes permanently backward; he may stop in his course for a short time, but his tendency is always upwards, for growth and development, for improvement. In fact, he cannot go backward permanently if he wanted to. The law or principle which governs his nature is inherently self-preserving and growing. Such a course would be the means of putting the manufacturing and commercial enterprise on the democratic basis and would harmonize them without political institutions: it would make them coöperative, which is the fundamental principle of democracy.

Again it will be objected that this would tie down the workingman to one company and make a slave of him. Not any more than a man is tied down by owning his home or by his trade. If done thoroughly and in an organized way it would be the means of his liberation. The continually shifting employee is a thing of the past. If this were done by the labor unions and the stock held

individually, by-laws could be passed for the exchange of stock when changing employers; if through a holding company, it would matter little the stock of which company the corporation owned. Viewed from the standpoint of the whole class, either method would give the workingmen a voice in, or even the control of, the companies for which they worked or, rather, which they owned; they would exercise their influence as a body for the amelioration of their condition.

Besides giving the workingmen the control of their products, this would have other beneficial results. It would preserve individuality and personal ambition, which the many new-fangled theories of communal ownership would strangle. Every man could enjoy the benefits of his industry, ability and thrift. He would reap the full fruits of his work in proportion to his interest in it. Such distribution of capital would prevent its undue concentration in a few hands. It would give the workingman an object in life,—the success of the enterprises in which he would be interested. It would raise him above mere machine, working for so much fuel, in his case the dollar. Men would not have to worry so much about the future of their children, for their own work would assure to their descendants the means of a decent living, and it would depend altogether upon their exertions what that future would be. In the olden days, the tradesmen took interest and pride in their work because that meant better product, in-

creased efficiency and therefore better returns; they trained their children along the same lines and counted on their skill rather than on leaving them large heritages to keep them from suffering want. They instilled into their minds the love of work rather than of leisure and uselessness, and they were all independent men. Willingness to work is the only guarantee of independence. They had their guilds and the position of the members depended upon their abilities, their skill in their line of work; there was a certain *esprit de corps*, which had the effect of developing their products. And, by the way, the modern business corporations had their beginning in those guilds. Nowadays a laborer is no better than a machine or a tool; his success is measured by the number of dollars he can earn for his employer and the number of dollars he can squeeze out of him for himself. His employer has little interest in him beyond the dollars, and he has no further interest in his work: result, antagonism. The employer wants the most work for the smallest wages, and the laborer wants the highest wages for the least work. Both sides tried to gain their points by organized opposition, with indifferent results. Capital has strengthened thereby its hold upon the laborers and at the same time aroused strong resentment in them. The tendency of this situation is dangerous and the strain is fraught with great danger. Sentiment may be a very powerful disruptive force, and the longer it is restrained the stronger it waxes, and

in this case its potentiality, because of the great number of subjects, is tremendous. The strained internal stress in a Prince Rupert drop is sufficient to shatter it into atoms upon the slightest scratch. Of course, the way things are, the workman cannot be blamed for his lack of interest, for his returns are fixed by someone else. So he plods along from day to day, little better than the beasts of burden of his employer, with only this difference,—that the animals are directly supplied with food and shelter while he is given a few dollars instead to provide these himself. There is now no incentive for him to make an attempt to effectuate the underlying principle of social cooperation; he is, in fact, not coöperating. Everybody for himself: this sharpens the primordial selfish instincts, whose curbing for the better promotion of the individual welfare by coöperation is essential. Unless this selfish sentiment is combated vigorously, the breach will ever widen; it is a disruptive force, destructive of social order.

Having no other interest in their work except the acquisition of the dollars, the workingmen consider work a curse, in which view they are strengthened by the Bible story of the fall of man. Work is a necessity; this every one of us ought to realize. If we depended upon our single exertions, living isolated, we should have to do all kinds of work: work for which we are not fitted physically or lack the inclination, and we certainly could not supply ourselves with all the comforts which we

can enjoy now. In spite of all the misery that there is, men are better situated because they lead a social life. We can safely say that, living isolated, those who would be best off would live about the same as our poorest laboring classes. Consequently, everyone ought to consider it his duty to contribute his share to the common stock, and simply paying dollars in wages is not such a contribution. We ought to take example from the cells in the human body: every one performs its allotted function and receives what it needs in return, equally with the others. Thus a healthy condition is preserved. This is the equality of nature, which we wish to establish by law. But the law is powerless to change our dispositions; the realization of the ideals of the Declaration of Independence lies in moral development; the highest sanction of the law is the willingness of the people to obey it. Obtaining control of their own products, the workingmen would be of great assistance in realizing those ideals, because it would be putting into practice the principle on which those ideals depend, coöperation.

A VICIOUS CIRCLE

Because of the way in which workingmen look upon their work, that is, merely as the means of getting so many dollars for it, they do everything in their power to have their wages raised. In this mad scramble for higher wages they lose sight completely of the cardinal fact that the higher

wages they succeed in obtaining will have to come mostly from men of their own class, because workmen, as a class, are the greatest consumers also. They are in overwhelming majority; the capitalists, that is, those who live solely from the money which they have invested, are comparatively few, so that the workingmen consume the greatest portion of their own products. Every rise in the wages of one group increases the cost of their product, the greatest portion of which must ultimately be borne by the workingmen themselves. Take the shoemakers and the tailors, for example. One thousand shoemakers, with modern appliances, will produce shoes far above their own needs; some of this surplus will have to be used by the tailors, and the greatest portion by other workingmen. If the wages of the shoemakers are raised, the tailors will have to pay a part of the increase; if the tailors get higher wages, the shoemaker will have to pay a part of the increase, and the other workingmen will have to pay nearly all the rest of the increase of both. Where is the advantage to the working class as a whole? To two thousand tailors and shoemakers there are hardly two capitalists, so that their consumption of these two commodities is very small, and they, therefore, pay a very small portion of the raise. Labor whirls around in a vicious circle. There is much complaint about the increasing cost of living, but labor loses sight of the fundamental fact that wages is the greatest cost in the production of any

commodity, with the possible exception of raw farm products. High cost of living impels the workingmen to ask for another raise in wages, which in its turn will raise still higher the cost of living; and so on *ad infinitum*, until the camel's back will have to break. As a class they are continually rifling their own pockets and are deluding themselves that they are thereby improving their living conditions. They are talking of the brotherhood of the working class and at the same time they are gouging each other. They are declaiming against the grasping greed of the capitalists and the oppression practiced upon them, and fifty per cent. of it is their own work. The capitalists no doubt are grasping, but the difference between their cupidity and that of the laborers is not in the essence but only in the manner of satisfying it; the former do it through profits and the latter through wages; the laborers do it indirectly and the capitalists directly. The capitalists, however, are enriching themselves and thereby increasing their power, while the laborers are either at a standstill or are impoverishing each other. A workingman gets ten cents an hour more, the capitalist pays a very small fraction of a cent, and the balance is paid by other workingmen, who in turn get it back by obtaining a rise in their wages. Besides, each such rise gives the capitalist an opportunity to increase the percentage of his profits. A rich man invests his surplus capital in building tenement houses for the workingmen; the men that

build them increase their cost by getting higher wages; and the tenants, possibly some of the very men who built them, will have to pay this in increased rental. We value production in dollars, while its real value is its usefulness. Big figures are not necessarily great wealth. If the workingmen had their savings invested in the stocks of the companies for which they were working, they would take enough interest in their work and take a broader view of the situation; they would realize the folly of ever demanding higher wages; they would realize that it would mean only taking money out of one pocket and putting it into another. Under the present system it is difficult for them to see this, and, besides, they cannot be very seriously blamed for blindly following their selfish instincts in the hope that somehow or other they may be the gainers. When everybody is selfish it is suicidal to be generous. "Everybody for himself and the devil take the hindmost."

THE LIFE INSURANCE EVIL

Such an investment of the savings of the working class in the companies for which they are working would mitigate another very grave economic and political menace, excessive life insurance. Seeing little assurance ahead of them, to satisfy the natural instinct of providing for their offspring the laboring men insure their lives to the limit of their resources, sometimes even beyond them. A man's life nowadays is worth the insur-

ance he carries. The concentration of money in the treasuries of the life insurance companies is assuming alarming proportions. That money is in the control of a few financiers, who must invest it somehow. In this way the workingmen are truly forging their own chains. By tying up their savings in life insurance they become absolutely dependent upon their employers, for they have nothing to tide them over periods of non-employment. Hard times come and they are either in want or have to borrow on their policies, which defeats the very purpose for which they were taken out, protection to their families. If the statements of the life insurance companies are true, and we have no reason to doubt it, that their surplus funds are growing at the rate at which they claim they do, it is easy to foresee that the time must come when they will have within their control all the surplus capital of the country. What then? What will be done with it? What is done with it? The men in control of these companies, and there are no workingmen among them, use this money to promote different enterprises from which they alone reap the full benefits; and the workingmen, who put a great portion of this capital into their hands, produce those profits and get only small wages in return, the surplus of which they put back into the hands of those very men. "But don't you wish to assure to your children their future?" Certainly, but not by giving those whom you call your oppressors the opportunity

to oppress them also, or at any rate to make them dependent on them. It is shortsightedness. There is hardly a workingman that can carry enough life insurance to make his children independent for life, yet he does help to concentrate the money in the hands of the few. If a man lives long enough his premiums almost total or, especially in cases of an old-line policy, may even exceed the amount his family gets; if he dies within a short time after taking out a policy, he gets something for nothing. In taking out a policy a man expects to beat another or only get his own money back; he wants somebody else to contribute to the support of his family. That is the protection he gets, for all the money, or at least the greatest part of it, comes out of the policy holders directly. But, you will say, the companies do not keep these funds in their own vaults; they invest them and thus promote commerce. Just so; but why should the workingmen let the companies invest their money in commercial enterprises instead of doing it themselves? Such an investment by the companies means that the workingmen will only get their wages out of it, which at no time is proportionate to their product, and then we are back again at another vicious circle, from which profits fly off at a tangent into the pockets of the financiers. The surplus production of the capital, a portion of which belongs to the workingmen, will go as profits into the pockets of those financiers. It enables the financiers to fatten on the

money of the laborers. If there were not so much money in the treasuries of the life insurance companies, the extravagance of politicians would have nothing to feed on; public loans would not be as easy to obtain, because the demands of active investments are great. How much of the public indebtedness is taken up by individuals? It is mostly gobbled up first by powerful syndicates, which afterwards dole it out to the public at a profit. A good deal of this financing is done with life insurance money.

RECIPROCAL CONTRACTS

After the acquisition of the stock of some corporations by their employees has gone to the length of gaining control, there could be made even reciprocal agreements for the mutual exchange of products among the workingmen on a cost basis, which would have the effect of lowering the cost of living and would be a strong weapon in the hands of the workingmen to force all the corporations engaged in similar production to sell their stock to their employees. This would mean but an extension of the principle of coöperation. The workingmen being also the consumers, getting their supplies from other companies owned by the workingmen would, naturally, lessen the general market demand for those products, and companies not controlled by workingmen would either have to lower the prices of their products or shut up shop. Supposing that one-fourth of the garment makers

controlled the companies for which they worked and the same were true of the shoemakers, and they interchanged their products: that would withdraw these men out of the general market, and this would soon either lower the prices of these two commodities, or the other companies, from self-preservation, would have to allow their employees to acquire interest in them. With these the selling of stock to their employees would become a selling proposition of their products. The surplus production would be put on the general market and yield the profits.

Heroic measures are needed to dissipate the wealth concentrated in the hands of a few. It cannot be done by legislation or by commissions or in any other arbitrary or violent way, as long as the masses of the people pour the millions of their savings into the vaults of the banks and the treasuries of insurance companies, to be controlled and invested by their few directors in enterprises out of which the wealth producing classes, the workingmen, get only daily wages, the profits not going to those who produce them and are in reality part owners, but to the few into whose hands the money was entrusted. Part of the money lent to a manufacturing or commercial enterprise belongs in reality to the millions of workingmen; for this they get but a very small rate of interest, which is paid out of the gross profits of the produce of these very workingmen. Originally the capitalists of our day arose by not distributing equitably

the enormous profits which they made because of modern inventions, and they are maintaining and enlarging these enterprises with money which the laboring classes unwisely entrust to them and which they could not do but for this money. The natural resources, which are limited, came within the control of a few mainly because of their early start, but these could not be developed were it not for the money which they borrow from the different financial institutions, amassed there by the laboring classes. Corporate ownership is the only practical means whereby the ownership of these gigantic holdings could be gradually redistributed among the many, if the masses appreciated the value of the means at hand and made a concerted effort to use them. Whether our commercial giants get their capital with which they operate their enterprises through corporate or private loans, it is the money of the millions who deposit it as savings in the banks or pay it as premiums to the life insurance companies; their wealth lies mainly in the organizations consisting of the workingmen which they maintain with this money. What is a million shares of stock, whose par value is, according to the figures on the certificate, \$100.00, worth were it not backed by an organization of workingmen who are the real dividend producers? What would large tracts of land covered with manufacturing buildings and expensive machinery be worth were it not for the workingmen who make these machines produce useful articles?

Waste land and scrap. They are valuable because they are kept going by workingmen with the money accumulated by these same workingmen. How many millionaires are there who could make their plants go, if they could not borrow money? Their financial power lies not so much in their own individual wealth as in their ability to obtain the capital of others, even their own laborers. With this they speculate and pocket the profits. Commerce is a wheel the hub of which consists of a few men at rest, while the rim, consisting of the many, is revolving. Yes, and wearing out too. The banks and the insurance companies are the spokes. But it is the tire that stands the grind. The whole country is drained of loose money through various channels into the vaults of a few and doled out by them to whom they please. Were equity and justice to rule, they should be considered only as trustees, and the equitable rule that a trustee is entitled only to a fair compensation for his work and that he cannot make a profit by it should be applied to them. They should not be allowed to speculate with this trust money. But it will be objected that the officers of the banks get only reasonable (?) salaries for their work and the stockholders only fair dividends from their investment. That is true on the face of it; but what wrecks the majority of banks? Bad investments of the money deposited in those banks by a few favored individuals; and those favored few are seldom outsiders. If their enterprises prosper they

reap great profits and enrich themselves; if they prove disastrous, the depositors lose. If the laboring class invested their savings in stocks directly instead of letting the banks do it, this could not happen. Examine the statements of the banks as they are published quarterly, and there you will see that the bulk of their money is invested either in stocks and bonds or loaned on collateral. Whose money is this, and what does that mean? The money deposited in the banks by small merchants and tradesmen is used mainly by their own class to keep their little affairs going; it is the money that is deposited on time that is being lent to large corporations to make them go. The farmers as a class are just beginning to have surplus money, and they too need all that reaches the banks from their class, and more. It is high time that the laboring man woke up to the gravity of the situation and made a start to remedy this unhealthy condition of affairs, and do it in a safe and sane way. The cry is "safety first," and it should apply not only to mechanical devices but also to economic conditions. If he did that, he could assure his own future and that of his posterity. In the olden days, the journeyman saved from his earnings in order to start for himself; his savings constituted the capital with which he went into business and became an independent man; the workingmen to-day should do the same thing by putting their savings in the stocks of the companies for which they are working, if at all

possible. But they must first of all divest themselves of the idea that they are working for the few dollars of wages which are doled out to them, and place before themselves the purpose of obtaining the control of their products by a peaceful and practical means and not by violent revolutionary and visionary theorizing, which blinds reason, distorts the perspectives of life and excites feelings of hatred and discontent. What are a few against a million actuated by a high purpose and fired with determination to win out? The task is not as hopeless as it would at first appear. There is nothing that patience will not accomplish. But talking will not do it, nor violence. "Hot air" can only raise a balloon which is bound to come down; fire may become a very destructive element, but "steam" can remove mountains.

V. DOLLAR-IZED PARENTHOOD AND HOME

We have dollar-ized parenthood and home. Nowadays a man takes to himself a wife for the purpose of spending so many dollars on her. The question with herself and her parents is: will he be able to spend on his wife as many dollars as her father is doing? Or, to use the conventional phrase, can he support a wife in the style to which she is used? If this were applied at all times and all men added a little to the fortune which they had at the time they married, the time would come when a man could not marry at all. The man has to get rid of some of the money which he strives

so hard to get, and, as he has been making it for the purpose of showing to the rest of the world how successful a man he is according to the dollar standard, he, of all things, selects his wife as the means of display. He makes her a clothes-tree upon which to hang up his dollars, a figure upon which to display the fashions of the day, just to show that he can afford to do so. This does not mean that he should not supply her with things to the best of his means, but display should not be the main object. And the woman, too, looks first to what pleasures that money can buy will she be able to afford, or how much of her husband's money she will be able to spend. There are a few who still persist in following their natural inclinations and instincts at mating, but a great majority of these also, when the unsophistication of youth has worn off, turn to the dollar standard. It is not the fitness to establish and maintain a home, in its true sense, that constitutes nowadays the necessary qualifications for marriage, but the ability to spend a great many dollars upon it. The main purpose is not to raise children of healthy bodies and good characters, but, if this evil does obtrude itself in spite of all efforts to keep it out, they are considered only as a further means of displaying the dollars. The repression of motherhood has not only distorted the souls but also wrecked the bodies of women. The institutions established by men have placed restraints upon motherhood, but little has been done to curb the passions. Mar-

riage and monogamy are the necessary outgrowth of the right of private property by reason of the difficulties it places in the way of rearing children, making it more and more complicated every day; but neither the restraints of matrimony nor the comprehension of the difficulties in raising children is a sufficient check upon the mightiest protoplasmic instinct of reproduction; hence licentiousness, immorality, infidelity, spread of loathsome diseases, and so on,—more than one half of the evils which men have to endure.

And strange to say, women, in spite of the evident evil consequences, are seeking a higher, nobler destiny than to be old-fashioned mothers. Old fashioned! Yea, as old as is mankind, as is the universe itself! And what is the substitute? The making of dollars. For they, too, crave the same dollar-ized success that men are achieving. High destiny! God save the mark! They want to be the equals of men. If men had some sublime ideals before them, they could be excused; but it would be far nobler for the women to try to divert men from pursuing false gods than to follow in their footsteps. Just now they think that to obtain the right of voting would be the means of their attaining this ideal; that it would do away with the drudgery of keeping house and rearing a family, which they consider below their destiny. If they want the franchise with these false conceptions of their destiny in mind, they should not get it; if they want it, however, because it would be

applying to them only the underlying principles of our government, then let them have it; they are entitled to it, at least as much as the men are. How could they judge rightly as to what would be good for society when they so grossly misconceive their position in the economy of nature, when they are dragging down motherhood from its elevated pedestal and trying to replace it with the dollar sign?

The work of the home is drudgery only to those who choose to look upon it that way and who fail to comprehend the exalted position which a mother holds. We have a powerful government machine, costing us billions of dollars a year; we have had religion of one sort or another for many thousands of years; we have perfected our educational system, upon which the ablest minds are spending their energies, for the curbing of the natural human passions and desires within the limits of necessity, and the sum total of their work would be imperceptible were it not for the work of the mother in the home: whatever good there is in the world to-day must be attributed to the mother, and it is her noblest and greatest monument. The natural instincts of preservation and propagation can be successfully combated only by persistent training of the mind supplemented by another powerful instinct, child-love. That is the reason why ancestor worship held in the past, and still holds in some countries to-day, such an important place in the work of regulating these human in-

instincts and keeping them from proving destructive. The habit of thought which we call conscience is the result of the patient work of the mother. And "modern women" choose to call this work drudgery and wish to substitute for it the chasing of the dollars! Was it nobler to have given to the world George Washington or radium? Can the achievement of high honors on the fields of art or literature compare with the glory of a mother who raised sons and daughters of noble character? Is the creation of fictitious, and sometimes very insipid, heroes and heroines in novels more praiseworthy than bringing into the world and rearing real flesh-and-blood heroes and heroines? Is the clinking of the dollar more musical than the cooing, nay, the crying, of a chubby baby? It is pitiful to see a woman lavishing her mother love upon some ugly dog or a fuzzy cat and pretending to be satisfied. She knows that she is making a sorry mess of it and only trying to deceive herself. And look at the wistful glances from the hungry eyes of those wrecks of womanhood who know that they cannot be mothers any more, even though they have amassed many dollars in their younger days. Which is a more beautiful picture of true womanhood: the famous authoress with a big bank-roll and a pug dog, or the grandmother with a noisy troop of grandchildren about her? Which is sweeter to the woman's ears: the cry "grandma" or the plaudits of an audience? And all this because they think that the acquisition of dollars,

or the following of what they chose to call their "career," is a higher destiny than keeping house, darning socks, frying chops and attending to the necessities of the house in order to make a comfortable home for the little ones.

Aside from that, which is more of a drudgery: to sell socks over a counter to some fussy women at so much per week, or darning the holes in socks made by the toes of little ones for the love of them? Housecleaning to make the home healthy is monotonous, and pounding the typewriter for eight or nine hours every day is not! Housework is wearing on the nerves, but sitting cooped up in an office or standing all day behind a counter is not! What healthy specimens of rosy-cheeked girls do we see daily pouring out of the shops and factories! They are all so sprightly and gay; their eyes are sparkling with glee and exuberant health! Their laugh is so wholehearted and gay, and their steps so springy! And oh! how they do cultivate their minds! Some of them get married and what good mothers they make! Some. No mating unless for natural reasons and from natural instinct can be a success. Money alone has yet to make a happy home. Platonic love is an absurdity, and soul-mating another name for plain licentiousness.

But some creamy (49¢, reduced from 50¢) complexioned girl rises to ask: "When can we have a good time after we are married, and if we have to attend to our daily duties; woman's work

is never done? What pleasures can a girl have at home minding the 'kids'?" If by good time and pleasures you mean the spending of some young fool's money on chewing gum and shooting the chutes, you cannot get those at home; you had better stay where you are. If watching a few children growing up and seeing their beautiful souls unfolding like so many lilies is not, in your opinion, a pleasure, then you had better keep on pounding the typewriter, copying form letters or making out meaningless requisition papers; go to dances as long as you are able to get partners for the tango. If you think that what you call pleasure is worth the drudgery to which you must submit, then you had better stay where you are. If you think it is more pleasing to feel a few dollars in your purse on pay-day than the caress of a chubby little arm about your neck, then it is certainly better for you to chase the dollars; get as many as you can and as long as you can, for that is all you will get out of your life. Besides, it is not so bad as one would imagine with American wives. The American husband, as a class, is the most indulgent and generous creature on earth. He is ready even to commit crimes in order to satisfy every whim of his wife. It is doubtful whether American women do appreciate what their husbands are doing for them and it may be that this very liberality has spoiled them. While he is willing to shoulder every burden, he does everything in his power to lighten that of his wife. The daily sacrifices that millions of

American husbands are making for their wives and children are known only to them, for they are not in the habit of parading them before the world. And that they fully appreciate the hardships and dangers of motherhood can be seen from their respect for it. It is a strange paradox that man has exalted motherhood above all things, while woman herself is trying to drag it down. Men love children almost more than the mothers do; everything for the "kiddies."

"Well," some will say, "I can follow my career while I am young, enjoy all the pleasures while I may, above all things enjoy freedom while I am young, before I get married and settle down, when I will not be able to get as much keen enjoyment out of life." The fallacy of this is so apparent that it hardly needs disproving. Is it just to the man whom you think you will be able to ensnare to present him with the dregs of your life? Is it just, above all, to your future offspring, if you should have any, to give them the remnants of your vigor, the best portion of which you wasted on frivolities? Do you think that the work which you have come to consider as drudgery will become congenial by simply going through the marriage ceremony? Will you be able to give up thereby what you have considered as the highest form of pleasure? It is difficult to teach an old dog new tricks. Will the recollection of the gayeties of your younger days make attractive your home? Will your habitation be a home to you? Or will

you not rather prefer to continue your former mode of living, with the exception that it will be at the expense of your husband? You want to follow in the footsteps of man; but are you sure that his way is right? Even with him, what is called success is but incidental to his fatherhood, and if he makes a failure of that, his life is a failure, no matter how many dollars he has amassed or what position he occupies in the eyes of the world.

Of course, the girl who from necessity earns something to add to the family stock is not to be condemned but rather commended, but she should not get wrong notions into her head. The preparation for home life, her natural state, should not be neglected. Nor should she place before herself the making of money as her ideal and purpose in life. The duties of home are, without doubt, onerous and exacting, and serious preparation is necessary to prepare the mind to bear its burdens. Frivolous habits are not such a preparation, nor will a wrong conception of her destiny in nature lighten them for her. If she looks upon matrimony as an unavoidable evil or as the easiest means of making her living, she has a wrong conception of what a home should be, and she will not be able to make it a home. She ought to prepare to bring her share into the home, her willingness to assume its responsibilities, cheerfully and patiently. The husband's path is not all strewn with roses. On the other hand, the young man also should look upon matrimony as an equal partnership, and

should not expect more than his wife will be able to get out of it. The male is the natural provider, but he must go beyond that: he must also make up his mind to make his wife a companion. Some male birds sing for hours to while away the tedium of hatching. It should be give and take for both; unless this is thoroughly appreciated by both, the bonds of matrimony become galling and relief is sought in the divorce court. The increasing number of divorces that are asked for and obtained is becoming alarming to serious-minded people, and all kinds of reasons for their prevalence are given and remedies suggested. Mating for life, or matrimony, as already stated, is a necessary outgrowth of the institution of private property. It cannot be asserted positively that it is a natural state. It requires a proper mental attitude for two people to submit cheerfully to the feeling of being bound to each other for life, and if such an attitude is lacking they are liable to chafe under the restraint. If they do, matrimony will be a burden to them and they will seek relief from it. Instead of looking for the causes of the increasing number of divorces outside, might it not be more practical to seek them in the motives with which couples enter this state, in their dispositions towards it, and in the preparation which they have made for it? If men look upon it merely as a means of displaying their wealth and success, and the women as a means of gratifying their desires for pleasure, will these have a lasting influence on

them to bear its disappointments and burdens? If the women think that children are unwelcome guests and the duties of the home drudgery, are they fitted mentally and temperamentally to perform the sacred trusts of motherhood and will they not shirk its duties? Add to that the difference in the temper of the two, and how can a marriage be a success unless entered into with the proper spirit? As long as both the man and the woman worship the dollar, can they be expected to submit cheerfully to the exactions of the home? It is difficult to give up any habit, and how can a couple expect to give up easily the habit of spending their time in frivolous pastimes, acquired during their single days, by going through the marriage ceremony? It is stated that hasty marriages are liable to end in the divorce court; it would be very interesting to investigate what percentage of marriages entered into in cold blood end that way. It looks more reasonable that such as marry from natural instincts, and what they call hasty marriages are contracted that way, are more likely to make a success out of it than those where the parties contract them after a calculating reflection, expecting monetary and material gain out of it. Persistent educational work and careful training of the young are the most likely remedies to eradicate this ever growing evil. They must be impressed as early as possible with the sacredness of the trust of bringing up children and with the idea that a happy home is the greatest success.

VI. DOLLAR-IZED HAPPINESS

We have reduced happiness to the dollar standard. Because of our insatiable desire to own and spend dollars, contentment has vanished from our midst, and without contentment happiness is impossible. We have the mistaken idea that owning and spending dollars constitutes happiness. We envy the man who is in such a position, which makes us dissatisfied with our lot. The amount of dollars being limited, there must be some who have more and others who lack them. Everybody strives to outdo his neighbor in spending dollars; if he cannot do so he is unhappy. The Declaration of Independence says that the pursuit of happiness is the natural right of man; and so it is. But what kind of happiness? Surely not owning and spending dollars. The satisfaction of this inordinate desire to amass a great many dollars and to spend them will not in itself bring happiness. Happiness is a very complex feeling, and a great many elements enter into it. It is purely subjective and no absolute standard can be established for it. We may say that perfect functioning of the body will induce a certain feeling which is akin to happiness; but that is not all: we must also take into account the state of the mind. Like every other feeling, it cannot be completely separated from the body, it cannot be all spiritual. With all the normal bodily desires satisfied and its needs supplied, an animal will feel what might be

called happiness according to its capacity. That is about as close as we can get to the definition of absolute happiness. With man another element enters,— the satisfaction of those desires which he developed because of his intelligence and social relations. He is able to look into the future and foresee his needs; naturally his desires include an assurance to provide against future wants. This stimulates his natural instinct to hoard, and if conditions are against him he is likely to be very unhappy. He worries about his future and that of his offspring, and it requires a very strong mentality to preserve his equanimity under the stress of such worry. Unless his natural desires are curbed within the limits of necessity or the possibility of being gratified, happiness cannot be thought of. With the desires unchastened, ambition leaps beyond reason and discontent enters. Ambition, properly restrained, is a holy desire for improvement, for growth, the aim of life. It must, however, be coupled with patience, otherwise it is a very destructive force. Dissatisfaction with the present is not necessarily discontent; in fact, progress is almost impossible without it; but it must be chastened so as not to cloud reason and destroy honor. We must not be too proud to take example from the lower animals, for we differ from them only in the degree of our capacities. Because they do not worry about the future, they are easily satisfied and can be happy. Memories of the past may, for a time, destroy happiness, but

not for long; their effects soon wear off, and a proper view of the values of life will greatly minimize them. With our desires within the proper limits, there will be few regrets to disturb equanimity. There is hardly a loss, except that of loved ones, that is worthy of our notice; and the remembrances of loved ones lost become hallowed in a short time, and do not interfere with the present. A man who has done all he could and the best he knew how will have nothing to reproach himself with. Lost opportunities are disquieting only to those whose desires have not been kept within the proper bounds, who have placed before themselves unattainable ends. Memories of past wrongdoing and the dread of unpleasant disclosures are possible only with those who were driven to wrongdoing by overreaching ambition or unrestrained desires. These disturbers of happiness are self-inflicted. There is no reason why a man, in good health, his present wants satisfied, his future reasonably assured, his desires curbed, no past to reproach him and willing to work for his living, should not be happy. His future will be a disquieting factor only if his desires are beyond the possibility of being gratified. If he aspires for luxuries it will be very disquieting to him, for there is nothing in this world that may not change, and even some very wealthy men have died paupers.

Before the law everybody is equal, but it would seem that we cannot apply that to making and spending money. Under our present institutions

we cannot be equal, and if we pin our happiness to our ability to do this, we may never be happy. Not being able to get into such a position, or being convinced that our cupidity will not be satisfied, makes us unhappy. A great many are restless and chafe under the social and legal restraints which are placed in their way. Why is there so much reviling against the wealthy, why so much jealousy? Just because the revilers are not able to do as the rich are doing; they want to own and spend as many dollars as the wealthy do, fondly imagining that this makes them happy. Democracy proclaims equality, but that is only political equality; it cannot guarantee equality in all things, and especially in such matters as depend upon the difference in human capacities. There are cases of actual want; but total failures can be blamed only upon the individuals themselves. The insatiable desire to spend a great deal of money has wrecked many a human life. If we could only learn to pity the "poor rich!"

CHAPTER VI

DEMOCRACY'S NEED

When the Fathers of our Republic signed the Declaration of Independence, they thereby not only severed their political relations with the mother country but, in that immortal document, they proclaimed to the world the rock-bottom principle of social intercourse, coöperation. The declaration that "governments derive their just powers from the consent of the governed" not only laid down the fundamental principle of the democratic form of government, but it also established a new ground for moral restraint. Under the theory of our government, "self-government" not only means the right of every citizen to have a voice in the administration of public affairs, but it also includes the placing of the necessary restraints by every individual upon himself. Every man must govern himself in his every-day acts so that they do not conflict with the aims for which his civil government has been established, the protection of life, the securing to every one his full measure of political liberty and the pursuit of happiness. Democracy can accomplish these noble aims only when every one of its citizens does thus govern

himself. Governments are established to place the necessary restraints upon their citizens by passing laws and executing them, but these will be but shams unless every citizen realizes the full measure of his responsibilities and performs his duties willingly and of his own accord.

I. THE THEORY OF OUR GOVERNMENT

The colonists brought from England the seeds of local popular government. Most of them came to these shores in protest against the conditions prevailing in their mother countries; their minds were full of the ideas of the natural rights of man, which were then so zealously propagated in Europe. They had revolted against the binding chains of traditions. Their isolation and their separation by the wide Atlantic made it easier for them to shake off the habit of submissiveness to traditions. When their political grievances made their connection with the mother country unbearable, they were ready to put into practice these new ideals of a true democratic government. There was little to bind them to the past and most of them readily discarded the traditional ideas of government by any other right except their own consent. They started where the theorists of those days claimed all governments had started, in a contract between all the members of a community. With them it was not a reform, it was a new beginning. After they threw off the English rule they practically

started the same way as any other group of men go about forming a new association. Several of the original states even passed laws which called upon everyone dissatisfied with the new government that was in the process of being established to leave the country by a certain time unless he submitted to it. So that we can safely say that our government was established by the voluntary agreement of its citizens. It was a voluntary association, and all the laws are, therefore, based upon contract. This contract is perpetuated by the tacit assent of every American-born citizen in accepting its benefits, and by the oath of allegiance which every naturalized citizen takes. Our Federal and State governments are written contracts: "We, the people," and so on, do ordain thus and so. The aim for which this association was formed is clearly set forth in the preamble of the Federal Constitution.

But the means provided are only general; they set out what is necessary for the promotion of the general welfare, so that the governments which are established by the constitutions can pass only such laws as will promote the general welfare and regulate the conduct of its citizens and inhabitants only insofar as it affects others, and when it consists of overt acts.

The Declaration of Independence proclaims that man is endowed by nature with certain inalienable rights, life, and the pursuit of happi-

ness. Living isolated, man has the natural right to defend these rights to the limit of his ability. Nature has supplied him with certain instincts and passions which impel him to use all his force in the defense of these rights. These instincts are selfish, they disregard the same rights in others. The government, which in this country was established by voluntary association, undertakes to guarantee these rights to all by placing such restraints upon the natural freedom of its citizens as will assure to every man their full enjoyment. These restraints are the duties which the law imposes upon all. These restraints are upon natural freedom, a portion of which every citizen surrenders in order to enjoy the other natural rights. Living isolated, man would have the right to possess himself of everything he deemed necessary to the preservation of his life, even if he thereby deprived another of what he needed. Such a state of affairs is impossible in society, as that would lead to continual strife, because nobody, endowed with the same instincts and passions, would willingly surrender what he desired to have for his own needs. A right, then, is a portion of another man's natural liberty resigned by him in order to advance his welfare by coöperation, enforced by a government. Duty is the correlative of right.

But the preservation of life and the pursuit of happiness have become very complicated by centuries of social life. Many factors enter into their attainment. Were man to live alone he could

easily satisfy his wants. He would have whatever he produced himself and nothing more. If he raised sufficient food he would feed, if not he would starve. He would know of no luxuries except those he could make himself; he would wear only such clothes as would be needed to protect his body against excessive heat and cold; and he would have only such a shelter as would moderate the rigours of the climate. He would have no idea of wealth but what he could put away from his own surplus. He would be satisfied to toil daily to provide for himself and his offspring, as leisure and idleness would mean hunger and starvation for them and for himself. He would teach his children the habit of industry and his ambitions for them would not rise above teaching them how best to make the needed articles and how best to till the soil. It would never enter into his head, in fact he could never conceive the idea, that they could live without working and without providing their necessities by their own exertions. As long as he would be in good health and have enough food for his immediate needs and sufficient surplus to supply him over winter, he would be happy. Against the attack of others, and against wild animals, he would defend himself the best he could. Nature endowed him with the passions of anger and hatred to bring out all his powers when attacked, and he has intelligence to devise suitable methods of defense. Thus man would preserve his life and pursue happiness when living isolated.

SOCIAL LIFE

Whether by instinct or from experience, from time immemorial men chose to live in communities, deeming it a better way. With social life entered several institutions which not only made the supplying of the daily needs more complicated and even, contrary to its aim, more difficult, but tended to sharpen and to develop those natural desires and passions which, because their exercise became unnecessary by reason of the benefits of coöperation, the assurance of protection and of the supply of daily wants, ought to have been curbed and limited. Peace and good order are prime necessities of communal life, and the undisturbed possession of what man needs is indispensable for the preservation of peace: from this arose the institution of private property. The natural instinct to hoard away enough against the unproductive days developed into greed for the possession of as much property as possible. The invention of barter and trade assisted in the development of greed, because it showed to man that it is possible to acquire enough to sustain himself without the necessity of laboring, which is naturally distasteful. It is pleasanter to play than to labor. This greed and its gratification produced riches and poverty and its companions, want and misery. The natural passion for personal adornment, which man inherited from his pre-intelligent days and which was given him by nature in order to promote reproduc-

tion, degenerated into all those desires for luxuries which have brought so much evil into the world and which intelligent men ought to consider too petty for the serious objects of their desires. When man found that he could gratify his desires without working, ambition to control the production of others was born. It is unnecessary to recount the evil which this passion brought in its wake.

NECESSITY FOR SELF-RESTRAINT

Now all these so highly developed passions and desires are the great disturbers of the peace and militate against the attainment of the social aims. They must be kept within the proper bounds somehow. Under our theory of government a man is supposed to sit down and reason it out with himself that, as a member of an association which he entered of his own free will, it is his duty to observe all the laws which are deemed necessary for the attainment of associate aims and to conduct himself so that his acts will not come into conflict with the rights which this association undertook to assure to him as well as to all the other members; that his duties are the necessary incidents of his membership and that they should not be considered as burdens by him. Whether the form of government is democracy, or any other form, that is the exact truth regarding the responsibilities of a citizen towards the society in which he lives. But what is cold blooded reasoning against the primordial passions, sharpened by centuries of social

living? The laws can reach man's acts, but they are powerless to curb his desires. Governments can pass rules of conduct to restrain him from doing what is injurious to others, but they cannot go beyond preserving peace. They can prevent open conflicts, but they cannot place limitations upon the desires, for the gratification of which men will resort to all kinds of trickery and subterfuges which the law is powerless to circumvent. Some institution is needed in every community whose purpose is to accomplish this.

THE OFFICE OF RELIGION

In all ages and among all the nations religion took upon itself this task. The religion of any people represents the realization of its social ideals. It represents a state in which all the known social evils shall have no existence, and the ideal aim of society, the pursuit of happiness, shall be realized. As to details, it never rose above the social order. Religion always reflected the social ideals. It deified its founders and its national heroes. The means it employed for the curbing of human desires were similar to those employed by the governments under which they existed.

Christianity, born under an imperialistic form of government at the time when the Hebrews dreamt of regaining their earthly kingdom, represents "God" as the ruler of the heavenly kingdom, where the souls of all his faithful subjects will be rewarded and where the kingdom which could not

be hoped for on this earth will be again established. As all good subjects of earthly kings hope to be rewarded for their faithfulness, promises of rewards are held out by Christianity to induce its believers to live according to the laws which, although they spring only from social necessities, are given a heavenly origin. The ideal of Christianity is a perfectly regulated monarchy, with an absolute monarch ruling over his subjects, consisting of various hierarchies and the common people. The desires which cannot be gratified on this earth shall be gratified in that kingdom; the repression of such as would lead to disturbance here will be rewarded in this ideal life to come. Poverty, which was a prevalent evil in those days, is made a virtue to be crowned in heaven, and the acquisition of wealth a crime, in order to curb the desire for hoarding property. Charity, which is but idealized coöperation, is made the greatest virtue, in order to teach men the necessity of mutually helping each other. The simple ideas of the early Christians were elaborated into a complicated system of philosophy, in order to meet the requirements of advancing knowledge and to accommodate them to the changing social order. There can be no doubt as to the soundness, the wisdom and the efficacy of the majority of the ethical rules of Christianity, especially of those which have for their objects the repression of the passions and desires which cause social disturbance, but the symbolism with which they are clothed we may

be permitted to question. We can doubt the efficacy of the motive which Christianity instills into its believers, the hope of a reward for performing one's social duties. As the realization of this hope must be postponed to a life concerning which we know nothing and whose existence we can sincerely question, it is but a weak restraint upon man's passions, and the greater the doubt due to our knowledge, the less its force.

The true aim of religion is the promotion of the cause of humanity. "Thy Kingdom come." Christianity committed its greatest error when it diverged from teaching simple moral principles, invaded the fields of speculative philosophy and cluttered up its teachings with dogmas which advancing scientific knowledge was bound to upset. It thereby opened the gates of doubt and weakened the force of its moral influence. Jesus of Nazareth knew nothing of the philosophy of His day and taught no theological dogmas. It pushed its doctrine of rewards and punishments to the utmost limits and brought down upon itself a storm of protests. We all approve of its essential ethical maxims, but many, even among the faithful, differ on points which ought never to have entered into discussion. We all agree that human conduct needs regulation and that every man ought to do what is just to others; we all know that a check must be placed upon all human passions and desires; the rest is immaterial. To be most efficacious, religion must be in harmony with the

social order and the prevalent ideals, because both law and religion have the same end in view, the promotion of human welfare. If men are capable of thoroughly understanding their social relations, it is not necessary to clothe them in symbols. By divergent ways civil and religious institutions can never reach their common goal. One ought to supplement the other. If the civil government is looked upon as an agent of the people who consider themselves the rulers, how can religion expect to impress them with its "God," who is a monarch; if the people consider themselves as their own law-makers, how can religion expect them to obey laws arbitrarily enacted by someone else? If every citizen is expected to obey the laws of his country because he agreed to do so, how can religion enforce its laws, in the passage of which he was not consulted? A man cannot be both the ruler and the ruled. Submission to laws promulgated by some higher authority is in consonance with the monarchical system but not with a democratic form of government. And it matters little whether these regulate his public conduct or only his private acts. A man cannot be expected to restrain himself only from the sense of duty in some things and by expectation of a bribe in others. More than likely he will look for a reward for all his restraints and, failing to receive it, he will allow his natural inclinations full sway. Now, the heavenly rewards are shadowy and, at best, uncertain, and the restraint from sense of duty is not agreeable at all times, so

that if a man is expected to exercise it from both motives, he is likely not to exercise it at all. If Christianity had not departed from its original aim by chasing after the fleeting lights of speculative philosophy, it would be now in a position to adapt itself to altered conditions, to changed views. It would not have to devise subterfuges in order to "save its face" because of the discovery of facts by science which have disproved its dogmatically proclaimed truths. Essentially social relations are the same to-day as they always were. Man's duty to his fellow-man is the same to-day as it was five thousand years ago, and it is the same in America as in India or Patagonia. And these duties alone should religion undertake to preach and propagate.

NATIONAL RELIGION

Now, then, if the theory of civil government requires of its citizens to perform their duties from a sense of personal responsibility, religion should take upon itself to preach personal responsibility. That is what American government requires of its citizens. If the powers of our government are derived from our consent, then the laws which are passed by virtue of these powers derive their force from our consent, and we should stand by our word not because we expect to be sometimes rewarded for it, but because we have given our word. With us it is a question of honor. Our obedience of the laws is from the sense of honor, and how

can religion cultivate this sense, and that is what it should do, if it teaches the hope of rewards as a motive for doing good? Hope for a reward is just as likely to produce sneaks and hypocrites as honest men, maybe more so. You can bribe slaves, but not men who habitually consider themselves as rulers. We see the strange anomaly of self-confessed or convicted criminals trusted, while supposedly honest men have to be bribed to be good. The courts take the words of those who have already violated their honor, while religion deems it necessary to offer bribes to those who obey the laws. The criminal's word to be good is now worth more than that of a law-abiding citizen, for the former has also given his word to obey the laws by consenting to their passage. Our civil government offers no rewards to its citizens for obeying the laws, outside of the advantages accruing from coöperation; why should it be necessary for religion to do so? And because we have not gotten rid of the habit of expecting to be rewarded for well-doing is the reason why the exploitation of the public for private gain is so prevalent. What is there in it for me? If I will be good, will it profit me personally? And Christianity encourages and fosters this habit of thought. And the habit is so fixed that we are inclined to be suspicious of anyone who claims to do otherwise. The indirect and remote advantages of coöperation do not appeal to us or satisfy us; there must be some personal reward in

addition. My good behavior may come to the attention of my king and he will reward me for it. Why is this? Because religion persists in dangling future rewards as the price of the obedience of laws. Democracy, then, needs an educational institution whose ethical teachings are in harmony with its fundamental principles. It must teach self-government, the habit of self-restraint from the sense of personal responsibility. It is only such a religion that can be an influence for good. It must be satisfied to solve the everyday problems of this life and let the future take care of itself.

Democracy needs also an institution which would teach men their positive duties. Under the theory of our government, only so much of man's natural freedom is surrendered by him and circumscribed by the laws as is absolutely necessary; consequently only such acts are regulated as would tend to disturb the peace. They are nearly all only prohibitions. It is not the policy of our laws to prescribe to men what they shall do. But only refraining from doing injury to others is not coöperation, which also means the doing of things beneficial to others. If men did nothing for others, social life, because of the restrictions it places on man, would be a disadvantage. Our positive legislation is limited to revenue and administrative laws; mutual helpfulness is left to the people's own inclinations. But we do not live under governments merely to maintain expensive machinery for the administration of laws, which only in-

sure peace and thereby limit our natural freedom and take away from us the means with which nature provided us to preserve our lives; we want to derive some benefits also, to enjoy the fruits of co-operation.

The law, however, does not direct us as to what we shall do. Democracy, then, needs an institution which would take upon itself the duty of interpreting to and impressing upon the people the full meaning of coöperation, that would preach the gospel of work and service, of mutual helpfulness. Furthermore, this institution should be the pathfinder, the leader in progress. Life is growth, and social life is the best means of preserving it; consequently, society must also grow. It grows because it must daily provide new means of protection; that is really what growth is, adaptation to varying external conditions. Society to be efficacious must also be able to grow, to develop, to devise new means of protection, to adapt itself to changing conditions. It needs pioneers. Democracy needs, therefore, an institution which would cultivate high ideals to inspire men to become pioneers. High ideals are the expressions of an attribute of the universal life to grow and to develop.

Such work is educational. The school is inadequate mainly because the children and youths that attend it are not yet capable of comprehending the necessities and exalted purposes of society. The work of restraining the natural passions and desires within the limits of necessity was done in the

past almost exclusively by the mother in the home, but nowadays women have got it into their heads that this work is drudgery, and below their destiny as they understand it. They mistakenly imagine that chasing dollars is nobler than raising children. While there were single pioneers of progress, it is the united effort of religious institutions that laid out the path which humanity should travel. Consequently, democracy needs to turn to religion to perform this necessary work. But religion can do this most efficaciously only when it is in thorough accord with the principles of the civil government; it must be supplemental to it; it must be grounded in the same fundamental principles. The civil institutions of the past were at the height of their powers when they had such religions.

National affairs and problems are of this world; they are of everyday life and the present state, and not with some future state; if religion wishes to be a guide, it must concern itself with these real problems, and not with some ephemeral speculative conditions. It is our duty to preserve this life which we have here, and not some ideal existence about which we can only guess. Social problems, with changing conditions, suggest suitable remedies, and in devising these religion should be the leader. If religion does not lead, there will arise men outside of it who will, and then religion will become merely a useless adjunct, following instead of leading. We see this well exemplified in the policy of

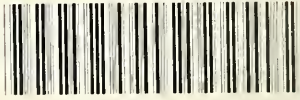
paroles adopted by law. In other words, democracy, too, needs, not a state church, but a national religion.

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